Upanisad Series

MAHANARAYAṆOPANIṢAD

(WITH ACCENTED TEXT)

Introduction, Translation, Interpretation in Sanskrit, and Critical and Explanatory Notes

BY

SWĀMĪ VIMALĀNANDA

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PUBLISHER'S NOTE

THE Upaniṣads are the culmination of the Vedas. Therefore they are known as the Vedānta. The religious message given by Swāmī Vivekānanda was based on the Vedānta. The Swāmījī urged his followers to popularise the thoughts treasured in the Upaniṣads at home and abroad. Bearing this idea in mind the second president of this Math started the *Upaniṣad Series* thirty-five years ago. Each Upaniṣad belonging to this *Series* contains the text in bold Devanāgarī type, word-by-word meaning, translation based on tradition, Introduction briefly summarizing the subject matter, and elaborate Notes. About a dozen Upaniṣads are specially illuminated by the superb Commentary of Śrī Śaṅkarācārya, who lived over one thousand years ago. They are the most authoritative Upaniṣads, and eleven of them are now made available in this *Series*. Most of them have undergone many editions and reprints, and have gained popularity in several parts of the world. Heartened by this wide welcome given to the *Upaniṣad Series*, we now publish the *Mahānārāyanopaniṣad* which, as far as we know, has not yet been translated into English fully and with complete explanation.

The special importance of this text, which is counted as part of the *Kṛṣṇayajurveda*, to the religious Hindu is perhaps unequalled by any other work of its class. We have therefore endeavoured to bring out a suitable edition of this abstruse text with aids for understanding its traditional import. An interpretation of the text in easy Sanskrit is a new feature of this publication. This is specially added with a view to help those readers who know only Sanskrit and not English. It will also render the received meaning clearer to those users of the translation who possess some knowledge of Sanskrit

Much religious material has been digested into the critical and explanatory Notes This is intented to meet the needs of those who value this sacred text particularly for its spiritual and devotional use The practice of putting notes on words indicated by superior figures was the custom in the preceding members of the *Series* It has been given up here in order to make the reading of the explanatory Notes smooth and continuous This Upaniṣad together with its preceding Prapāthaka—divided into Śikṣā – Ānanda-Bhrgu-Vallīs—is chanted solemnly on special religious occasions So the text is given here with accent marks in order to facilitate its recital This will be welcomed by those who have no long training in the customary Vedic recitation

PRESIDENT

Ramakrishna Math, Madras
March, 1957

PUBLISHER

पूर्वपीठिका

ॐ नमो भगवते वेदपुरुषाय। अलौकिकश्रेयस्साधनतया मन्त्रब्राह्मणात्मकमाम्नायामृतमखिलैरनाविलचारित्रैरास्तिकपुरुषै सश्रद्ध प्रमाणमूर्धनि सस्थापितम् । वेदोऽखिलो धर्ममूलमिति स्थितमपि ग्रहणाध्ययने स्वाध्याये च मन्दश्रद्धान् तदानीमपि दृष्ट्वा श्रीमत्सायणाचार्या ऋग्वेदीयवेदार्थ प्रकाशोपोद्घाते "वेदमनुच्चार्य परनिन्दानृतकलहहेतु लौकिकी वार्ता मर्वत्रोच्चार्यत स्पष्ट एव वाचि भाग्याभाव." इति भृश चिखेद । अस्मिन् काले विक्षेपभूयिष्ठत्वात् गुरुशास्त्रसम्प्रदायदौर्बल्याद् विरलश्रद्धत्वाच्च वेदद्युमणेर्मेघाच्छन्नता दृष्ट्वा इतरभाषानुवादादिपरिकरावलम्बेन वेदैकदेशस्यापि यथाकथञ्चित् बहूना परिशीलन सम्पादयितुं तत्र तत्र यत्नो दरीदृश्यते । ईशाद्येकादशोपनिषदा आङ्गलभाषानुवादादिसवलित सस्करणं मद्रपुरीयरामकृष्णमठाध्यक्षै अनतिव्युत्पन्नानामुपकृतये इत. पूर्वमेव उपनिषद्ग्रन्थावलिरूपेण मुद्राप्य प्रकाशितम् । तदनुसृत्य कृष्णयजुर्वेदीयस्य महानारायणोपनिषदिति प्रख्यातस्य याज्ञिक्युपनिषद अपि सानुवाद सम्पादनाय समादिष्टोऽह प्रकीर्णरूपस्यास्य वेदभागस्य दुरूहता समीक्ष्य आस्तिकानुमोदितमर्थमुद्घाटयितु यथामति यथाशक्ति यतनीयमिति निश्चित्य श्रीमता भट्टभास्करसायणाचार्यचरणादीना व्याख्यावचनजात साकल्येनोपजीव्य सरलया सरण्या समुपकल्पिता अल्पग्रन्था काचिद् विवृतिमप्यत्र समयौङ्क्षम् । सम्प्रदायसिद्धार्थसमालोकनसमुत्सुकाना सर्वेषामप्ययमारम्भ समीचीनतया भयादित्याशान्वितस्तावत् एतत्पीठिकासन्दर्भसमाप्तौ महामहिमश्रीहेमचन्द्रसूरिणा पद्येनानेनास्य ग्रन्थस्य पाठकान् प्रति साञ्जलिबन्धमेव प्रार्थये—

प्रमाणसिद्धान्तविरुद्धमत्र यत्किञ्चिदुक्त मतिमान्द्यदोषात् ।
मात्सर्यमुत्सार्य तदार्यचित्ता प्रसादमाधाय विशोधयन्तु ॥

इति

विमलानन्द.

TRANSLITERATION TABLE

According to the practice based on the general consent of Indologists of this century the Sanskrit sounds symbolized by the Devanāgarī alphabet in the columns below are invariably represented by the Roman letters facing them

अ	a	क्	k	द्	d
आ	ā	ख्	kh	ध्	dh
इ	i	ग्	g	न्	n
ई	ī	घ्	gh	प्	p
उ	u	ङ्	ṅ	फ्	ph
ऊ	ū	च्	c	ब्	b
ऋ	ṛ	छ्	ch	भ्	bh
ॠ	ṝ	ज्	j	म्	m
ऌ	ḷ	झ्	jh	य्	y
ॡ	ḹ	ञ्	ñ	र्	r
ए	e	ट्	ṭ	ल्	l
ऐ	ai	ठ्	ṭh	व्	v
ओ	o	ड्	ḍ	श्	ś
औ	au	ढ्	ḍh	ष्	ṣ
ं	ṃ	ण्	ṇ	स्	s
ः	ḥ	त्	t	ह्	h
		थ्	th		

INTRODUCTION

MODERN investigations have revealed that the 2600 million people on this globe speak 2796 different languages and dialects belonging to different families of speech Of these, those that have a long literary past and are still influencing the thought of millions of people are not very many The collection of hymns, litanies and prayers, under the comprehensive term Vedas, transmitted by oral tradition for several centuries before the introduction of writing, is accepted as the oldest literature available for the purpose of studying the religious thoughts exercising a considerable influence over the people of a significant part of Asia for many millenniums Those languages which have preserved past thoughts in literary form, either as written records or oral traditions, alone have been a recognizable power in the evolution of the intellectual, moral and spiritual life of mankind The scattered splinter-speech communities have not produced any literary heirloom devolving to succeeding generations to reflect upon, adopt, and exemplify, and, consequently, they have not made any deep impression on human civilization The dialects which have sustained the intercourse of many small groups of people have changed and even disappeared without a vestige The literature preserved in the Vedas through the religious fervour of a highly sensitive people who paid the greatest attention to the careful training of the ear for sound, for rhythm, speech melody, and precision of grammar uncontaminated by local idioms, stands almost unique in the history of human culture. Today the study of the Vedas has, therefore, attracted the attention and interest of people in various parts of the world

An account of the nature and division of the Vedas will be found in the Introduction to the *Isavasyopanisad* included in the *Upanisad Series* published by the Ramakrishna Math This publication is the twelfth in the *Series* In the collection of One-hundred-and-eight Upanisads, published several times from Bombay and other places, two works are included with the title *Narayanopanisad* Of these the longer one includes a variety of subjects of great importance in the daily obser-vances of a religious Hindu It is accepted as a part of the *Krsnayajurveda* and is distinguished generally by the designa-tion *Mahanarayanopanisad* The same Upanisad is known also as *Yajniki-upanisad* on the ground that Yajnatma Nara-yana is considered to be the seer of this part of the Veda Like the other Vedas the *Yajurveda* is divided into samhita and brahmana The *Taittiriya* recension of it has the *Taittiriya-ranyaka* as an extension of the brahmana The *Taittiriya-ranyaka* according to Sayanaçarya has ten prapathakas of which this Upanisad forms the last one Bhattabhaskara who wrote a Commentary on the whole of *Yajurveda*, anterior to Sayana, substitutes the term prasna for the division heading prapathaka, and calls this as the last prasna Both the exegetists accept the name *Yajnikyupanisad*

In preparing the present edition the following printed books have been consulted 1 *Taittiriyaranyaka* with Bhatta-bhaskara's Commentary, published from Mysore in the Bibliotheca Samskrita Series 2 *Taittiriyaranyaka* with the Commentary of Sayanaçarya in two parts, published in the Anandasrama Sanskrit Series 3 *Mahanarayanopanisad*, published in the Bombay Sanskrit Series, edited by Col G A Jacob, with the *Dipikatika*. 4 *Yajnikyupanisad* brought out in the Adyar Library Series

The text presented in all these four books is not precisely the same. Apart from the difference in the length of the text, differences of reading, additions and omissions of passages and transposition of textual units are also observed. The oldest commentator, Bhattabhāskara, has noticed a text having only sixty-four Sections. This is generally designated as the *drāvidapātha*. Sāyanācārya also has written the Commentary on this text. The works mentioned as (3) and (4) above also are based on the short text of Bhattabhāskara and Sāyana. The Ānandāśrama edition contains a *pariśista* reproducing the tenth prapāthaka under the subtitle *Nārāyanopanisad*—This is the longer version generally known as the *Āndhrapātha* in eighty Sections—together with the Commentary of an untraced author which closely resembles the Commentary of Sāyana in respect of those passages which are common with the shorter version.

The tenth prapāthaka of the *Taittirīyāranyaka* is considered *khila* (i.e., supplementary) even by Bhattabhāskara and Sāyana. The supplementary nature of this part is also clear from its structural organization. It is an assemblage of passages used in various ritualistic contexts, and there is the general lack of unity in the treatment of the subject-matter. The presence of many significant and well-known Brahmavidya and upāsanā passages, either quoted from other parts of the Vedas or found only here, in a style closely resembling that of the other Brāhmanas and the Upanisads, gives this work an authority above that of many other minor Upanisads. Śrī Śankarācārya has not written any Commentary on this Upanisad; but still he refers to statements contained in it in the course of his Commentary on the *Brahmasūtras* III. 3. 24 and III. 4. 20. Whatever was left over to be mentioned in respect of karma, upāsanā, and jñāna, after the recital of

the samhitā and brāhmana, says Sāyanācārya, is brought together in this miscellaneous (*prakīrna*) work The same Commentator points out also that the commencement of the work with the description of Paramātman and the conclusion of it eulogizing sannyāsa which is said to be the means of the knowledge of Brahman entitles it to the name of an Upanisad The text, however, abounds in passages commonly used in connection with religious acts of worship and, therefore, the epithet *Yājñikī* is particularly appropriate The existence of a recension with ninety Sections among some people in the Karnātaka has been noticed by Sāyanācārya

The motive which prompted me to take up the preparation of this work for the *Upanisad Series* published by the Math being purely religious, I have presented here a text which has been made exhaustive and eclectic as far as it was possible The simple Sanskrit interpretation given immediately below the text is meant to facilitate the understanding of the archaic text in classical Sanskrit form For this the old Commentaries mentioned above have been laid under a deep debt This is followed by word-for-word meaning given in the Sanskrit order of syntax In order to bring out the received meaning fully, the translation has been made somewhat free and explanatory The running Notes, besides being critical and expository, aim also at giving the religious background of the passages In interpreting the passages, the method followed is the one propounded by Mīmāmsā, namely, by tackling the tātparya or the main purport of the text, and reading into every unit a contextual meaning which is in harmony with it The philological translations of texts like this, based on historical principle (though valuable for students of anthropology) cannot be of much help to religious

persons who turn to this and similar texts for spiritual light So the traditional method is followed

In a book of this type the use of capitals and italics is seldom completely uniform In the Notes usually the longer extracts and technical words are printed in Devanagari Textual words are italicized so that they may be easily detected Smaller extracts and technical Sanskrit words are printed in Roman with or without capitalized beginning The English plural signs, added to untranslated Sanskrit words, is hyphenated at places to show that it is not elemental to the word This must guide in other places also I have not given a summary of the subject-matter of this Upanisad The table of Analytical Contents which follows will serve its purpose in a better way Innumerable individuals use some text or other of this Upanisad in connection with their personal religion I hope the apparatus presented here will aid the understanding of them in some measure

Before closing this Introduction I take pleasure to mention here the name Swami Mrdananda who relieved me of some ocular strain Swami Mrdananda took down the translation and the Notes at dictation, copied the draft for printing and partly scanned the proof-sheets

Mahasivaratri
Februrary 27, 1957 SWAMI VIMALANANDA

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शान्तिपाठ.
PEACE INVOCATION

हरिः ॐ ॥ शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुरुक्रमः ॥ नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु । मा विद्विषावहै । ॐ शान्तिः शान्तिः शान्तिः ॥

May Mitra, Varuna, Aryamān, Indra, Brhaspati, and all-pervading Visnu be propitious to us and grant us welfare and bliss I bow down to Brahman in reverence O Vāyu, I bow down to Thee in adoration Thou verily art perceptible Brahman I shall declare Thou art right Thou art the true and the good May that—the Supreme Being adored as Vāyu—preserve me May He preserve the teacher Me, may He protect, My teacher, may He protect

May He protect us both together, may He nourish us both together, may we work conjointly with great energy, may our study be vigorous and effective, may we not mutually dispute (or may we not hate any) Let there be peace, and peace, and peace in me, in my environment and in the forces that act on me

प्रथमोऽनुवाकः

SECTION ONE

अम्भस्यपारे भुवनस्य मध्ये नाकस्य पृष्ठे महतो महीयान् ।
शुक्रेण ज्योतींषि समनुप्रविष्टः प्रजापतिश्चरति गर्भे अन्तः
॥१॥

परिच्छेदविहीने जलराशौ पृथिवीमध्ये स्वर्गस्य उपरि च सर्वदा सन्निहित महता अपि महत्तम प्रजाना रक्षिता परमेश्वर भासकजीवचैतन्यरूपेण भासकानि अन्त करणानि समनुप्रविश्य तै एकीभूत प्राणिशरीरान्तर्भागे भोक्तृरूपेण गूढ चरति ॥

अपारे अम्भसि in the shoreless waters भुवनस्य मध्ये on the earth नाकस्य पृष्ठे on the surface of heaven (च and व्याप्त pervading) महत महीयान् greater than the great प्रजापति Lord of creatures शुक्रेण by the seed ज्योतींषि the lights समनुप्रविष्ट who has entered गर्भे अन्त inside the foetus चरति acts

1. The Lord of creation, who is present in the shoreless waters, on the earth and above the heaven and who is greater than the great, having entered the shining intelligences of creatures in seed form, acts in the foetus (which grows into the living being that is born)

[The Upanisads name the ultimate Principle of religion and philosophy as Paramātman or Parabrahman, the first word emphasizes the immanence and the second the transcendence of that Principle Parabrahman, when describ-

ed as the cause of the universe, is called Parameśvara or Prajāpati. Prajāpati and Parabrahman are, therefore, one and the same Reality described from two stand-points. A person is not called a father before his marriage and the birth of a child. He becomes a father after these events. The person, however, remains the same. Parabrahman conditioned by the adjunct of the universe is Prajāpati, from whom the universe is born and in whom it has its existence and absorption. The stanza points out that the same Prajāpati, who sustains vast oceans, boundless worlds, and the highest heaven, enters as a seed or a spark into the shining intellect of living creatures and becomes the jīva or the acting and enjoying agent on the earth. Man is developed from an embryo. The embryo is animated by the internal instrument which is rendered efficient by the reflection or impregnation of the Spirit or Paramātman, here designated as Prajāpati. *Śukra* in the text stands for the Paramātman who enters the creatures as the seed and becomes their innermost Self. *Jyotīṃṣi* stands for the transmigrating Souls, identifying themselves with the internal organ and the instruments of knowledge and action. Paramātman ensouling the universe is called Virāṭ and dwelling in the body is called jīva. The last foot of this verse is the same as the first line of the *Atharvaveda* X. 4. 2. 13 and the *Taittirīyāraṇyaka* III. 13. 3.]

यस्मिंन्निदꣳ सं च वि चैति सर्वं यस्मिंन् देवा अधि विश्वे निषेदुः ।
तदेव भूतं तदु भव्यमा इदं तदक्षरे परमे व्योमन् ॥२॥

इद विश्वप्रपञ्च सृष्टिकाले यस्मिन् मूलकारणे समुन्मिषति (अथवा ऐतदात्म्येन स्फुरति) प्रलयावस्थाया च यस्मिन् प्राप्ये निमिषति (निर्लीनो

भवति) सर्वे अपि देवा यस्मिन् आधारे ऐश्वर्यवन्त वर्तन्ते तत् ब्रह्म एव अतीत भविष्यत् च आसीत् । तादृश मूलकारण आकाशवत् अमूर्ते परमव्योमशब्दिते स्वमहिम्नि प्रतितिष्ठति ॥

इद सर्वम् all this यस्मिन् in whom समेति comes together च and व्येति dissolves च and विश्वे all देवा gods यस्मिन् in whom अधिनिषेदु remain with their lordly powers, तत् That एव alone भूतम् what is gone तत् that उ verily भव्यम् what is to come आ (आसीत्) was इदम् This (cause of the universe, Prajāpati) तदक्षरे in that imperishable परमे absolute व्योमन् in the ether (प्रतितिष्ठति remains)

2 That in which all this universe exists together and into which it dissolves, That in which all the gods remain enjoying their respective powers—That certainly is whatever that has been in the past and whatever indeed is to come in the future. This cause of the universe, Prajāpati, is supported by His own imperishable nature described as absolute ether

[In the previous stanza it was stated that Prajāpati or Parameśvara dwells in creatures as *Kartā* (doer) and *Bhoktā* (enjoyer) This stanza asserts that He is not only the Antaryāmin (God dwelling in creatures) but also the support and final cause of all Parabrahman alone is the one cause of everything else and there is no other cause for His existence The word *vyoman* in the text means *ākāśa* or ether This *ākāśa* is a constituent element of the universe It is the cause of the other four elements—air, fire, water, and earth *Ākāśa* itself is produced from Paramātman according to

the Upaniṣads, and therefore it cannot be the self-supporting final cause. Hence *parama vyoman* here is the Akṣara Brahman which has no other cause or support. Hence it is stated here that this Reality alone constitutes the worlds which have been in the past and which are to be in the future. The world which we experience at present receives its existence and self-evidence from It alone. The various gods and powers functioning in the universe and in man have their glory by delegation from Parabrahman. The syllable आ in the third line may be taken as an exclamation of wonder, or restored to the vocable आः which is a Vedic variant of आसीत्. The word *vyoman* in the last line is in the locative case according to Vedic grammar.]

येनावृतं खं च दिवं महीं च येनादित्यस्तपति तेजसा भ्राजसा च ।
यमन्तः समुद्रे कवयो वयन्ति यदक्षरे परमे प्रजाः ॥३॥

येन जगत्कारणभूतेन परमात्मना भूम्यन्तरिक्षद्युलोकः समाच्छादितः येन अनुगृहीतः तपनः औष्ण्येन प्रकाशेन च युक्तः तपति, तत्त्वविदः मेधाविनः यं शरीरमध्यावकाशे ध्यानतन्तुना बध्नन्ति, तस्मिन् आधारभूते अक्षरशब्दवाच्ये नित्ये परवस्तुनि सर्वा अपि प्रजाः वर्तन्ते ॥

येन by whom खम् space between heaven and earth च and दिवम् heaven महीम् (मही) earth च and आवृतम् (are) enveloped, येन by whom आदित्यः sun तेजसा by heat भ्राजसा by light च and तपति burns, यम् whom कवयः sages अन्तः समुद्रे inside the *ākāśa* of (their) mind वयन्ति weave, bind यदक्षरे in which imperishable परमे Supreme (Brahman) प्रजाः creatures (वर्तन्ते abide)

3 He by whom the space between heaven and earth as well as the heaven and the earth are enveloped, He by whom the sun burns with heat and gives light, and He whom the sages bind in the ether of their hearts (with the string of meditation), in whom—The Imperishable One—all creatures abide

[The above translation is based on the Commentary of Bhattabhāskara who takes *antah samudra* to mean ether of the mind and completes the last line by supplying the verb *vartante* (abide) *Samudra* in the Vedas has the sense of ether (*ākāśa*) as well as the ocean, the phrase *antah samudra*, therefore, gives the same meaning as the *hrdayākāśa* Sāyanācārya explains that Brahman, the self-supporting Reality, creates the universe ever remaining changeless in Its own glory This explanation is made possible by completing the last line with the verb 'create' in the place of abide (*srjanti* for *vartante*) To agree with this meaning Sāyana takes *samudra* to mean synecdochically the whole world Just as the clay out of which various vessels are made envelopes those articles that are produced form clay, so also the entire universe is enveloped by Paramātman Sages who know this Reality realize the Paramātman in the entire universe as people see the thread woven into the cloth *Vayanti* in the text means also 'they weave' The word may be split also as *avayanti* as some have done, in which case it means 'they understand or realize' According to Sāyana, *tejas* stands for the solar orb and *bhrājas* for the rays of the light emitted therefrom Grammatically *divam* and *mahīm* should be construed as nominative singulars to agree with *āvrtam*]

यतः प्रसूता जगतः प्रसूती तोयेन जीवान् व्यचसर्ज भूम्याम् ।
यदोषधीभिः पुरुषान् पशूꣳश्च विवेश भूतानि चराचराणि ॥४॥
अतः परं नान्यदणीयसꣳ हि परात्परं यन्महतो महान्तम् ।
यदेकमव्यक्तमनन्तरूपं विश्वं पुराणं तमसः परस्तात् ॥५॥

यस्मात् च जगत्कारणभूतात् जगज्जनित्री प्रकृति प्रासूयत, यच्च भुवि जलोपलक्षितेन भूतपञ्चकेन जीवदेहान् विविध ससर्ज, यच्च स्थावरजङ्गमानि भूतानि अर्थात् ओषधिपशुपुरुषादि सर्व आत्मभावेन अन्त प्रविश्य धारयति स्म, यत् हि आकाशादिमहद्भ्य अपि महत्तमम्, यत् समाधिकरहित इन्द्रियागम्य अपरिच्छिन्नरूप अनादित्वेन चिरन्तन जगदात्मक प्रकृत्यतीत (अथवा अज्ञानास्पृष्ट च) भवति सर्वोत्कृष्टादपि उत्कृष्टात् अस्मात् अन्यत् सूक्ष्मतर वस्तु न अस्ति ॥

यत from whom जगत of the world प्रसूती creatrix (Prakṛti) प्रसूता took birth, (यत् which) भूम्याम् in the world तोयेन with water (and other four elements) जीवान् living beings व्यच (स) सर्ज projected, created, यत् which चराचराणि moving and not moving भूतानि beings—i e , ओषधीभि along with herbs पुरुषान् human beings पशून् quadrupeds च and—विवेश entered, यत् which हि indeed महत महान्तम् (महत्) greater than the great, यत् which एकम् one without a second अव्यक्तम् imperceptible अनन्तरूपम् limitless in form विश्वम् of the shape of universe पुराणम् ancient तमस परस्तात् (अवस्थितम् remaining) beyond darkness or Prakrti परात् परम् (च and) higher than the highest अत than This परम् great अन्यत् another अणीयसम् (अणीय) subtle न (अस्ति) (does) not (exist)

4-5. From whom the creatrix of the world, Prakṛti, was born, who created in the world creatures out of elements such as water, who entered beings consisting of herbs, quadrupeds and men as the inner controller, who is greater than the greatest, who is one without a second, who is imperceptible, who is of unlimited forms, who is the universe, who is ancient, who remains beyond darkness or Prakṛti and who is higher than the highest—nothing else exists other than, or subtler than, Him

[These two stanzas are connected syntactically *Prasūtī* and *vyacasarja* are Vedic forms for *prasūtih* and *vyasasarja* Sāyana adopts the peculiar reading *vyacasarja* which is explained as *vyasasarja* Again, *anīyasam* and *mahāntam* are Vedic peculiarities to be rendered into the usual *anīyah* and *mahat* respectively The creation of the world from Brahman through *avyakta* has been described generally in the previous stanzas Here some details are given in the order of evolution, namely, the Prakrti, the five elements consisting of water and the rest, the terrestrial region, plants, animals and men Paramātman dwells as the innermost Spirit of all creatures It is asserted that in spite of the transformation of the Paramātman into the gross universe and His residence within the smallest of created beings, He is still greater than the greatest, higher than the highest, subtler than the subtlest and older than the oldest Though he has become the manifold universe of variety and multiplicity, yet He remains one and undivided He is beyond the taint of darkness and sensuous knowledge]

**तदेवर्तं तदु सत्यमाहुस्तदेव ब्रह्म परमं कवीनाम् ।
इष्टापूर्तं बहुधा जातं जायमानं विश्वं बिभर्ति भुवनस्य
नाभिः ॥६॥**

सर्वाधिष्ठानभूतं तदेव यथासङ्कल्पितकरणं तदेव यथोक्तानुष्ठानं (अथवा यथावस्त्ववधारणं यथावधृताभिधानं च) इति तत्त्वदर्शिनः वदन्ति । वेदशास्त्रपारगतानां मेधाविनां तपोवेदात्मकं पूज्यतमं ब्रह्मवस्तु अपि तदेव । इष्टापूर्तोपलक्षितं श्रौतस्मार्तकर्मफलं अपि तदेव । नाभिभवन् सर्वलोकस्य आधारभूतः स परमात्मा बहुप्रकारं उत्पन्नं उत्पद्यमानं च विश्वं बिभर्ति ॥

तत् That एव alone ऋतम् right तत् That उ indeed सत्यम् truth आहुः they say कवीनाम् of the sages परमम् venerable ब्रह्म Brahman तत् That एव only इष्टापूर्तम् acts of worship and social utility (अपि also तत् That एव indeed) भुवनस्य of the universe नाभिः navel बहुधा variously जातम् already born जायमानम् being born विश्वम् universe बिभर्ति sustains

6. Sages declare. That alone is right and That alone is true That alone is the venerable Brahman contemplated by the wise. Acts of worship and social utility also are that Reality That alone being the navel of the universe, sustains manifoldly the universe which arose in the past and which springs to existence at present.

[Paramātman described in the previous stanzas as the cause of the universe is the one existence, and apart from Him nothing else can be presumed So He is not only present in every atom of the universe but also in every quality, action, and relation This is the truth illustrated in the

present stanza *Ṛtam* and *Satyam* rendered as right and true are two important terms in the Vedas. The first term stands for the physical, moral, and spiritual laws or the order of things evident everywhere, and the second one denotes individual and social acts of truthfulness. Bhaṭṭa-bhāskara explains *ṛta* as *mānasayajña* and *satya* as *vācikayajña*. Sāyaṇa explains *ṛta* as right thought and *satya* as right speech. Brahman in the first hemistich means the Vedas which are venerable, being the highest authority. The simile of the nave of a wheel supporting the spokes is common in the Veda. Hence Brahman is spoken of as the navel or support of the universe.]

तदेवाग्निस्तद्वायुस्तत्सूर्यस्तदु चन्द्रमाः ।
तदेव शुक्रममृतं तद्ब्रह्म तदापः स प्रजापतिः ॥७॥

तदेव जगदुपकारक अग्नि । तत् जगद्यन्त्रप्रवर्तक समीरण । तत् तापप्रकाशयो वर्षस्य च दाता सूर्य । तदेव ओषधीश चन्द्रमा । तदेव दीप्यमान नक्षत्रादिक, देवै सेव्य पीयूष च । हिरण्यगर्भादिरूप (अथवा प्राणिजातोपजीव्य अन्नात्मक) ब्रह्मापि तदेव । प्राणधारणनिमित्ता आप (अथवा जलोपलक्षित पञ्चभूत) अपि तत् । विराड्रूप (अथवा प्रजाना-मुत्पादक) प्रजापतिरपि तत् ॥

तत् That एव alone अग्नि fire, तत् That वायु air, तत् That सूर्य sun, तत् That उ verily चन्द्रमा moon, तत् That एव alone शुक्रम् stars अमृतम् nectar, तत् That ब्रह्म Brahman, तत् That आप water (and other elements), स He प्रजापति creator of creatures

7. That alone is Fire; That is Air, That is Sun, That verily is Moon, That alone is shining

Stars and Ambrosia. That is Food; That is Water and He is the Lord of creatures.

[Two views of the ultimate Divine Reality are presented in the Veda. One of them is that Paramātman or Parabrahman is Pure Being beyond all relations, attributes, and particularizations. The other view is the one which takes into consideration all the differences, relations, attributes, and qualities, noticed in the universe as embedded in that Reality. These are not two categories, but one and the same Reality as seen through *vidyā* and *avidyā*. Brahman is realized as pure *Sat* through *nirgunavidyā* or pure *jñāna*. The same is contemplated as *adhyātma*, *adhibūta*, and *adhidaiva* universe, so long as one is in the condition of *avidyā*. But the objects contemplated in the state of *avidyā* also have their support and reality in the unchanging and all-comprehending Being which is Parabrahman. Just as a gold statue is gold in every part of it, so also Paramātman is in every part of the universe, whether it be sun, moon, and stars, or fire, air, and water, and all their products. The phrase *śukramamrtam* is taken together also and explained as the parental seed which gives rise to progeny which is immortality, for the parents live through their offsprings endlessly. *Brahma* is interpreted as food or Divinity embodying universal knowledge and action called Hiranyagarbha. *Prajāpati* may be Virāt embodied as the universe or the first progenitor. Stanzas 1 to 6 are in Tristup metre. The present one is in Anustup with irregular pādas. Grammatical gender of Sanskrit words is purely conventional and have no biological significance. Therefore the Divine Reality, beyond sex distinction, is denoted by a noun or pronoun in any gender. In this stanza neuter and masculine pronouns point to the same Reality.]

सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि ।
कला मुहूर्ताः काष्ठाश्चाहोरात्राश्च सर्वशः ॥८॥
अर्धमासा मासा ऋतवः संवत्सरश्च कल्पन्ताम् ।
स आपः प्रदुधे उभे इमे अन्तरिक्षमथो सुवः ॥९॥

विद्योतमानात् परिपूर्णात् परमात्मन कलामुहूर्तकाष्ठाहोरात्रार्धमासर्तुसंवत्सररूपा कालावयवा सर्वे उत्तरोत्तराधिक्येन जज्ञिरे । अथ उ स एव परमात्मा प्रकर्षेण कामाना दोग्ध्र्यौ इमे द्यावापृथिव्यौ, तयो अन्तरालवर्ति अवकाशप्रद अन्तरिक्ष, परमसुखस्थान, आदित्यमण्डल च समवकल्प्य विश्व बिभर्ति ॥

सर्वे all निमेषा nimesa-s कला kalā-s मुहूर्ता muhūrta-s काष्ठा kāṣthā-s अहोरात्रा days च and अर्धमासा half-months मासा months ऋतव seasons च and सर्वश all without omission विद्युत self-luminous पुरुषात् form the Person अधिजज्ञिरे were born संवत्सर च the year also कल्पन्ताम् were produced स He (the Paramātman) आप water प्रदुधे milked अन्तरिक्षम् firmament अथो also, सुव heaven इमे उभे these two (प्रदुधे milked)

8-9. All *nimeṣas, kalās, muhūrtas, kāṣṭhās,* days, half-months, months, and seasons, were born from the self-luminous Person The year also was born from Him. He milked water and also these two, the firmament and the heaven.

[The Vedas teach a single Reality as the source and support of the universe Some of the traditional systems of philosophy hold that nature, time and the like are also eternal and independent sources of the universe Here it is

emphasized that they are all derived from Paramātman and so cannot be eternal and independent Divisions of time have no existence separate from Paramātman They are born from Him The magnitude of the divisions of time is graded thus eighteen *nimeṣas* make one *kāṣṭhā*, thirteen *kāṣṭhās* make one *kalā*, thirty *kalās* make one *kṣaṇa*, twelve *kṣaṇas* make one *muhūrta*, thirty *muhūrtas* make day and night, fifteen days and nights make one *pakṣa* or half-month, two *pakṣas* make one month, two months make one season, and six seasons make one year *Sarve* and *sarvaśaḥ* imply those divisions of time not mentioned in the text, but enumerated just now The term *nimeṣa* denotes the time required for the winking of the eyes The word *kalpantām* in the second *pāda* of the ninth verse is the reading accepted by the older commentator *Saṁvatsara* in the text being in the singular, some have silently corrected the verb into *kalpatām* The plural verb has somehow to be justified by taking *saṁvatsara* as a generic plural denoting the cycle of sixty years Bhaṭṭabhāskara construes the time divisions with verb *adhijajñire* and explains *kalpantām* separately as 'स्वकार्ये समर्थो भवतु इति वेदात्मा आशास्ते' i e, the Veda wishes that the time may be efficacious to bring about its proper ends Milking of the water, firmament and heaven, implies the production of the necessary sustenance and enjoyment for the transmigrating souls through the agency of time on the earth and in the firmament and heaven. Bhaṭṭabhāskara takes *pradughe* as an adjective qualifying *ime* and explains thus प्रकर्षेण कामान् दोग्ध्र्यौ द्यावापृथिव्यौ । Based on Sāyaṇa, I have translated the term as a verb]

नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रभत् ।
न तस्येशे कश्चन तस्य नाम महद्यशः ॥१०॥

एनं परमात्मानं न कोऽपि ऊर्ध्वाधोभावेन परिच्छिन्नं बुद्ध्या परिगृह्णाति । तिर्यक् विस्तारपरिग्रहेणापि न जानाति । मध्यावकाशपरिमाणेनापि न बुद्ध्यति । महत् यश इति तस्य दिव्यं नामधेयं भवति । अत न कश्चिदपि अन्य तस्य ईष्टे ॥

एनम This One ऊर्ध्वम् upward क चन anyone न not परिजग्रभत् grasped, measured तिर्यञ्चम् across (वा or) न not (परिजग्रभत् grasped) मध्ये in the middle (अपि also) न not (परिजग्रभत् grasped) तस्य His नाम name महत् excellent यश glory क चन anybody तस्य His (glory) न not ईशे controls

10. No person ever grasped by his understanding the upward limit of this Paramātman, nor His limit across, nor His middle portion. His name is 'great glory' for no one limits His nature by definition

[In the previous stanzas Paramātman was described as the material and efficient cause of the universe The world and its content are essentially Paramātman alone If God has become the universe it is easy for one to perceive Him in the manifold objects presented before the senses But seeing the world is not grasping God If it were so, one could easily understand the length, breadth, and central part of God It is said here that man cannot grasp like that by his understanding Even if we accept the verdict of modern science and conceive the circumference of the universe to be of the order of 6000 million light years (Light

nuvāka given in *Taittirīyāraṇyaka* III 13 (which according to Āpastamba is recited during the worship of the Sun—ādityopasthāna) and *Paramātmasūkta* or *Hiraṇyagarbhasūkta* appearing in the *Yajurvedasaṃhitā* with which this Upaniṣad is connected Though the received text gives only the *pratīka* or the index words of these two *sūktas* as अद्भ्यः संभूतो हिरण्यगर्भ इत्यष्टौ, they are reprinted below in their entirety with a Sanskrit paraphrase and English rendering only for the convenience of those who make use of this publication

अद्भ्यः संभूतो हिरण्यगर्भ इत्यष्टौ ॥

अद्भ्यः संभूतः पृथिव्यै रसाच्च, विश्वकर्मणः समवर्तताधि ।
तस्य त्वष्टा विदधद्रूपमेति, तत्पुरुषस्य विश्वमाजानमग्रे ॥१॥

विश्वकर्मण जगत्कर्तु परमेश्वरात्, अद्भ्य पृथिव्या, तेजोमयात् रसाच्च, अर्थात् एतदुपलक्षितेभ्य पञ्चभूतेभ्य ब्रह्माण्ड समवर्तत । एवम्भूत विश्वकर्मा आदित्यादिभ्य इन्द्रादिभ्यश्च तेजसा अधिक बभूव । अपि च देदीप्यमान आदित्यरूप त्वष्टा तस्य परमेश्वरस्य रूप विशेषेण निष्पादयन् एति प्रवर्तते । जगत्सृष्टिकाले तस्मात् परमात्मन लब्धप्रकाशात् आदित्यात् तमोग्रस्तस्य प्रपञ्चस्य प्रकाशात्मक देवत्व सर्वत उत्पन्नम् ॥

1. The universe arose from Viśvakarman through water, earth, fire and other elements He excelled Āditya, Indra and other gods. The sun called Tvaṣṭā rises in the morning embodying His brilliance In the beginning of creation the mortal world enveloped in gloom received its

divine brilliance from the sun shining in the glory of Paramātman

वेदाहमेतं पुरुषं महान्तम्, आदित्यवर्णं तमसः परस्तात् ।
तमेवं विद्वानमृत इह भवति, नान्यःपन्थाविद्यतेऽयनाय ॥२॥

एत दृष्टिगोचरे वर्तमान सर्वोत्कृष्ट उपमान्तराभावात् कान्त्या आदित्य-समान अन्धकारात् तमसो वा विदूरे वर्तमान पूर्ण सवितृरूप पुरुष अह जानामि । एवविशिष्ट त एव सूर्यमण्डलस्थ परमात्मान विदित्वा य कश्चित् उपासक मृत्यु अत्येति । मोक्षप्राप्तये परमपुरुषज्ञानात् अन्य पन्था न विद्यते ॥

2. I know this Great Person who is beyond ignorance and darkness and whose splendour is comparable to that of the sun Knowing Him thus in this life itself, one transcends death There is no other path leading to the attainment of liberation

प्रजापतिश्चरति गर्भे अन्तः, अजायमानो बहुधा विजायते ।
तस्य धीराः परिजानन्ति योनिम्, मरीचीनां पदमिच्छन्ति वेधसः ॥

प्रजाना पालक सवितृरूपेण द्यावापृथिव्यो मध्यप्रदेशे गर्भे उदयास्त-मयौ कुर्वन् चरति । वास्तवेन रूपेण स्वय अनुत्पद्यमान सर्वात्मक सूर्य चराचररूपेण विजायते । योगेन निरुद्धेन्द्रिया धीरा जगत्कारणरूप परमात्म-तत्त्व परित पूर्णत्वेन पश्यन्ति । वेधस. सृष्टिकर्तार तमेवोपास्य मरीचि-प्रमुखाना ऋषीणा स्थान इच्छन्ति ॥

3 The sun who is the Lord of creatures moves about in the space between heaven and earth causing day and night Although He is unborn, being the Self of all, He manifests Himself as the manifold universe. Wise men realize the source of the universe, the all-pervading Paramātman Prajāpatis, the first patriarchs, sought the position, which Marīci and other sages attained

यो देवेभ्य आतपति, यो देवानां पुरोहितः ।
पूर्वो यो देवेभ्यो जातः, नमो रुचाय ब्राह्मये ।।४।।

आदित्यरूप य परमेश्वर देवानामुपकारार्थ समन्तात् विद्योतते, यश्च देवाना पुरोहित बृहस्पति बभूव यश्च समस्तदेवेभ्य प्रथम हिरण्यगर्भरूपेण उत्पन्न , तस्मै देदीप्यमानाय ब्रह्मपुत्राय वेदप्रतिपाद्याय सूर्यदेवाय नम अस्तु ।।

4. Salutation to the resplendent Sun-God who is the son of Parabrahman, who shines for the benefit of gods, who is invoked as the beneficent leader of the gods, and who was born as the eldest among the gods

रुचं ब्राह्मं जनयन्तः, देवा अग्रे तदब्रुवन् ।
यस्त्वैवं ब्राह्मणो विद्यात्, तस्य देवा असन् वशे ।।५।।

देवा अग्रे ब्रह्मविद्यासम्प्रदायप्रवर्तनकाले परब्रह्मसम्बन्धि चैतन्य ।वद्यया प्रादुर्भावयन्त तादृश ब्रह्मतत्व सबोध्य एव अब्रुवन्—य ब्राह्मण त्वा एव

जानीयात् तस्य ब्राह्मणस्य स्वाधीने इतरदेवा सर्वे भवन्ति । स्वयं हि देवानामन्तर्यामि परमात्मा भवति । अत एव देवा एतदधीना । नास्य ब्रह्मविद. देवा ईश्वरा ॥

5. When the gods instituted the Knowledge of Brahman they declared thus teaching about the Supreme reality:—That sage who knows the Supreme as described before will have sovereignty over gods, for he has become the Inmost Self of all

ह्रीश्च ते लक्ष्मीश्च पत्न्यौ, अहोरात्रे पार्श्वे, नक्षत्राणि रूपम् । अश्विनौ व्यात्तम्, इष्टं मनिषाण, अमुं मनिषाण, सर्वं मनिषाण ॥

हे भगवन् आदित्य, तव निखिलजनमनोहारिणी ह्री (हरति इति ह्री सरस्वती पार्वती वा) लक्ष्मी च ब्रह्मविष्णुशिवात्मकत्वात् पत्न्यौ भवत । रात्र्यहनी तवैव भासा निष्पद्यमानत्वात् पार्श्वस्थानीये । गगनगता तारा तवैव आकार । अश्विनौ ते मुखम् । तथाविध हे भगवन् अस्मदपेक्षित आत्मबोध-रूप इष्ट मनिषाण अनुमन्यस्व । लोके दृश्यमान अमु धन प्रयच्छ । ऐहिका-मुष्मिक सर्व अभीष्ट देहि ॥

6. O Sun, Hrī and Lakṣmī are Thy consorts, Thyself being Brahmā, Viṣṇu and Śiva. Day and night are Thy two sides Asterisms in the sky are Thine own form. The Aśvins are Thy mouth. Being such, grant me whatever I desire, spiritual illumination, happiness here and other objects of desire

[The above six passages known as the *Uttaranārā-yaṇānuvāka* are employed in connection with various acts of worship. There are slight recensional differences, of which *Śrī* used in the place of *Hrī* is the most significant one.]

The following hymn to Hiraṇyagarbha in the *triṣṭubh* metre 'seen' by the son of Prajāpati who is also called Hiraṇyagarbha, has for its Deity Prajāpati designated as the indeterminate pronoun *Kaḥ*. Prajāpati here is called Hiraṇyagarbha because the universe which is like a golden egg is conceived as His body and also because He is the Highest Self dwelling in all as Sūtrātman. The purpose of quoting this hymn here is to stress the necessity of knowing and worshipping Him for the attainment of earthly welfare and immortality. The hymn quoted here from *Taittirīya-saṁhitā* IV. 1. 8. has minor deviations from the same hymn as found in the *Ṛgveda*.

हिरण्यगर्भः समवर्तताग्रे, भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥१॥

जगत्सृष्टे पूर्व सिसृक्षो परमात्मन उपाधिभूते हिरण्यमिव देदीप्यमाने ब्रह्माण्डे गर्भरूपेण अवस्थित ब्रह्मा प्रजापति समभवत् । जात एव स भूतजातस्य एक पालक आसीत् । हिरण्यगर्भरूपी स एव परमात्म इमा प्रत्यक्षभूता पृथ्वी दिवमपि भरणेन पोषणेन च धारयति स्म । सुखस्वरूपाय अथवा अनिर्ज्ञातस्वरूपाय तस्मै देवाय वय पुरोडाशादिहविर्युक्तेन यज्ञेन परिचरेम । अथवा न परमात्मान मुक्त्वा अन्यस्मै कस्मै वय यज्ञादिविध्यानुष्ठान कुर्म? तस्यैव प्रीत्यर्थ श्रौतस्मार्तकर्मजात, नान्यस्य कस्यापि । अग्रे अपि एवमेव चतुर्थपादार्थ योजनीय ॥

1 The resplendent Prajāpati was born at the beginning of creation from the Supreme potent with the power of Māyā. Having been born He became the one sustainer and nourisher of all beings. The same Paramātman, here designated as Hiranyagarbha, supports the earth as well as heaven May we worship that shining One with offerings—who is of the nature of bliss or whose characteristic nature cannot be interrogated.

यः प्राणतो निमिषतो महित्वैक इद्राजा जगतो बभूव ।
य ईश अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम
॥२॥

यश्च हिरण्यगर्भ स्वकीयेन महिम्ना प्राणवता निमिषता स्थावरजङ्ग-
माना आधारभूतस्य जगत अद्वितीय एव राजा बभूव, यश्च जगदन्तर्व-
र्तिन मनुष्यादिद्विपद गोहस्त्यादिचतुष्पदश्च अन्तर्यामी सन् प्रेरकत्वेन ईष्टे.

2. Who became the sovereign ruler of all beings living and existing on the earth; who controls as the indwelling Spirit all the bipeds and quadrupeds evident on the earth,

य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम
॥३॥

यश्च हिरण्यगर्भ प्राणिना आत्मभूत सन् जीवदाता बलस्य च दाता
(अनुप्रवेशेन आत्मद अन्नादिपुष्टिप्रदत्वेन बलद च), यस्य च प्रकृष्ट

शासन देवा प्रार्थयन्ते, प्राणापहारी मृत्यु तारक सुधारूपममृत च छायावत् यस्य स्वाधीने वर्तेते;

3. Who ıs the gıver of Self (all Selves ın realıty beıng Hımself); who ıs the bestower of strength (as nourısher through food); whose command even gods are eager to receıve, whom ımmortalıty and death obey lıke shadow;

यस्येमे हिमवन्तो महित्वा यस्य समुद्रꣳ रसया सहाहुः ।
यस्येमाः प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम
॥४॥

इमे हिमवदुपलक्षिता पर्वतराजय यस्य हिरण्यगर्भस्य महिमभूना एव वय इत्याहु, रसाशब्दवाच्याभि नदीभि सह समुद्रोऽपि यस्यैव ऐश्वर्येण महाभाग्यवानस्मि इति स्वरूपावस्थानेनैव ख्यापयति, इमा प्राच्यादिवनस्त्र दिश आग्नेय्यादिप्रदिश (अर्थात् विदिश) च यस्य सृष्टिकार्याभिज्ञा धर्माधर्मरूपबाहुस्थानीया भवन्ति,

4 Whose glory the mountaıns, the Hımalayas and the rest, declare; whose greatness the ocean along wıth rivers proclaim; to whose hands engaged ın dıspensing justıce may be compared the eight dırectıons;

यं क्रन्दसी अवसा तस्तभाने अस्यैक्षेतां मनसा रेजमाने ।
यत्राधि सूर उदितौ व्येति कस्मै देवाय हविषा विधेम
॥५॥

रेजमाने अवमा रक्षणेन निमित्तेन तस्तभाने क्रन्दसी प्रजापते क्रन्दनादुत्पन्ने द्यावापृथिव्यौ य मनसा अभ्यैक्षेता, मनसा आवयो महत्त्व अस्मात् प्राप्तमिति आभिमुख्येन ईक्षण कृतवत्यौ, यस्मिन् आधारे वर्तमान उदित. सूर्य भ्रमति,

5 Whom the dual deity, heaven and earth, shining by light and established for the protection of the world view in mind as the source of their greatness; supported by whom the sun moves gloriously after rising,

येन द्यौरुग्रा पृथिवी च दृढे येन सुवः स्तभितं येन नाकः ।
यो अन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ॥६॥

येन उग्रा द्यौ पृथिवी च स्थिरीकृते, येन सुवर्लोक स्तब्धीकृत सुख पुण्यकृत्सु सस्थापित, येन नाक दु खरहित मोक्ष पुण्यकृत्सु व्यवस्थापित, यश्च अन्तरिक्षे रजोवाच्यस्य गन्धर्वादिसर्गस्य विमान निर्माता,

6 By whom the powerful sky and the terrestrial region were made firm, by whom the blissful heaven was awarded to the virtuous, by whom Release was appointed for the virtuous; who is the maker of Rājasa creation in the mid-region;

आपो ह यन्महतीर्विश्वमायं दक्षं दधाना जनयन्तीरग्निम् ।
ततो देवानां निरवर्ततासुरेकः कस्मै देवाय हविषा विधेम ॥७॥

यत् यस्य प्रजापते अनुग्रहात् महत्य विश्व दक्ष वृद्धिशील गर्भ दधाना अग्नि जनयितुकामा आप विश्वाकार आयन् प्राप्ता तत प्रजापते एक देवाना प्राण निरवर्तत,

7 Through the power of whom the great Causal Waters holding within it the power of unfoldment and the capacity to produce fire transformed itself into the form of the world and from whom the one Breath of all gods came into existence,

यश्चिदापो॑ महि॒ना पर्य॑पश्य॒द्दक्षं॒ दधा॑ना ज॒नय॑न्तीर॒ग्निम् ।
यो दे॒वेष्वधि॑ दे॒व एक॒ आसी॑त् कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥८॥

य श्चित् एव हिरण्यगर्भ विश्वाकारेण परिणता. अग्नि जनयन्ती दक्ष दधाना अप तथाविधसामर्थ्यजननाय स्वमहिम्ना पर्यपश्यत् वीक्षितवान्; यश्च एक एव देव देवेषु आधिक्येन महानासीत् ॥

8. Who—the Hiranyagarbha—viewed the waters which create fire and support the Vedic acts of worship (in order to endow it with such potency), who is the one God ruling over all the rest]

ए॒ष हि दे॒वः प्र॒दिशो॒ऽनु सर्वाः॒
पूर्वो॑ हि जा॒तः स उ॒ गर्भे॑ अ॒न्तः ।
स वि॒जाय॑मानः स ज॒निष्यमा॑णः
प्र॒त्यङ्मुखा॑स्तिष्ठति वि॒श्वतो॑मुखः ॥१२॥

एष विश्वाधिक स्वप्रकाश परमात्मा सर्वा प्रधानदिश विदिशश्च लक्ष्यीकृत्य सर्वत्र अनुगत भवति । हिरण्यगर्भरूपेण प्रागेव जात श्रुतिप्रसिद्ध स एव ब्रह्माण्डरूपस्य गर्भस्य मध्ये जनकभावेन जन्यत्वेन च सर्वस्य सुर-सुरनरनिकरस्य बुद्धीन्द्रियदेहाना अध्यक्षो भूत्वा सर्वेन रूपाद्युपलब्धि-द्वारयुक्त सन् अन्तर्यामिभावेन तिष्ठति ॥

एप this हि well known देव Self-luminous Loid सर्वा all प्रदिश quaiters of heaven अनु (pervades) towards, पूर्व in the beginning जात born (as Hiranyagarbha) स He हि inded उ only गर्भे अन्त in (the universe represented as) the womb, स He विजायमान is being created variously स He जनिष्यमाण go-ing to be born in future विश्वतोमुख having face everywhere प्रत्यङ् as the innermost Self मुखा as the Loid तिष्ठति remains

12 This Self-luminous Lord renowned in the scriptures pervades all the quarters of heaven. Having been born as Hiranyagarbha in the beginning He indeed is inside the universe represented as the womb He alone is the mani-fold world of creation now springing into existence and causing the birth of the world of creation yet to come As one having face everywhere, He dwells also as the inner most Self leading all creatures.

[The stanzas beginning with this one describe the glory of Paramātman The manifested world and every item in it point to His power Not only the Hiranyagarbha embodying the universe in its totality, but every being in the world is a representative of Paramātman He is immanent in all He is the Master and Ruler of every intellect All the senses are dooi-ways for Him serving as channels of

communication. As cause and effect, He connects successive generations of creation. The last line offers a textual problem. The attempt made to avoid a verbal redundancy by changing *viśvatomukhah* into *sarvatomukhah* is not significant. The actual reading is *pratyanmukhāstisthati*. Bhattabhāskara assumes *mukhāt tisthati* on the ground of Vedic variation and explains *mukhāt upakramāt* i.e., pervading from the beginning to the end of the effected universe. Sāyana ignores the plural case-ending and interprets *mukhā* as *mukhya* or primary Being, the Ruler of the body, the senses and the mind. The reading *mukhah* in the singular may be a conjectural correction of some copyist. The same stanza, perhaps in an improved form, appears as verse 16 in chapter 2 of *Śvetāśvatara Upanisad* where we get the variant reading *sa eva jātah* for *sa vijāyamānah* and *pratyanjanāh* for *pratyanmukāh*. *Janāh* in this case is either taken as an address or as the indwelling Soul of all beings.]

वि॒श्वत॑श्चक्षुरु॒त वि॒श्वतो॑ मुखो वि॒श्वतो॑ हस्त उ॒त
वि॒श्वत॑स्पात् ।
सं बा॒हुभ्यां नम॑ति॒ सं पत॑त्रैर्द्यावा॑पृथि॒वी ज॒नय॑न् दे॒व एक॑:
॥१३॥

दिव च पृथिवी च एक एव सन् परनिरपेक्ष सजनयन् अर्थात् उत्पादयन् स्वय प्रकाशमान देवः सर्वत व्याप्तचक्षु सर्वतोमुख सर्वतोहस्त सर्वत-पादश्च सन् बाहुसदृशाभ्या धर्माधर्माभ्या वासनाख्यै पतत्रै च जगत् सर्व सनमति अर्थात् वशीकरोति ॥

द्यावापृथिवी heaven and earth सजनयन् one who creates एक one without a second देव self-luminous विश्वतश्चक्षु having eyes everywhere उत and विश्वतोमुख. having faces everywhere

विश्वतोहस्त having hands everywhere उत and विश्वतस्पात् having feet everywhere (स He) बाहुभ्याम् by the hands पतत्रैः by the legs च and सनमति controls, joins.

13 The Self-luminous Reality is one without a second and is the creator of heaven and earth (Having created the universe by Himself and out of Himself) He became the possessor of the eyes, faces, hands and feet of all creatures in every part of the universe. He controls all of them by *dharma* and *adharma* (merit and demerit) represented as His two hands and the constituent elements of the universe which have supplied the Souls with the material embodiment represented as *patatra* or legs

[This stanza tells us that the Paramātman is both the operative and the material cause of the universe, besides being the ruler and guide of all creatures and the user of their limbs, actions and senses as His instruments It is quoted here from *Taittirīyasaṃhitā* IV 6 24 It is also found with slight alterations in *Atharvaveda* XIII 2 26 and *Śvetāśvatara Upaniṣad* III 3 where *viśvatobāhu* appears in the place of *viśvatohasta* and *dhamati* for *namati* Upaniṣad-brahmayogin interprets *patatra* as *pāda* According to Sāyana *bāhu* represents merits and demerits of creatures on the grounds of which God shapes the world and *patatra* symbolically represents the moving material elements which constitute the world The second half of the stanza is cryptic and some symbolic interpretation as given above alone renders it comprehensible]

वेनस्तत् पश्यन् विश्वा भुवनानि विद्वान् यत्र विश्वं
भवत्येकनीडम् ।
यस्मिन्निदꣳसं च वि चैकꣳस ओतः प्रोतश्च विभुः प्रजासु
॥१४॥
प्र तद्वोचे अमृतं नु विद्वान् गन्धर्वो नाम निहितं गुहासु ।
त्रीणि पदा निहिता गुहासु यस्तद्वेद सवितुः पिता सत्
॥१५॥

यस्मिन् परमात्मनि सर्व जगत् एकाश्रयत्वेन अवस्थित अथवा तादात्म्य प्राप्त भवति त परमात्मान साक्षात्कुर्वाण अत एव विश्वानि भुवनानि तत्त्वत विद्वान् सर्वलोककान्तत्वात् वेन इति नाम्ना ख्यात गन्धर्व शरीरावच्छिन्नात्मप्रदेशेषु निहित अमृतत्वप्राप्तिहेतुक मृत्युभयहर परमात्मान परोक्षत बुद्ध्वा शिष्येभ्य प्रोवाच अर्थात् प्रथम आविष्कृतवान् किल । यत् परमात्मतत्त्व कारणत्वेन सर्वेषु कार्यभूतेषु पटे दीर्घतन्तुवत् तिर्यक्तन्तुवत् च सन्तत अवतिष्ठते, यस्मिन् परवस्तुनि इद जगत् स एति वि एति च अर्थात् उत्पद्यते विलीयते च, येन प्राणिबुद्धिषु त्रीणि जाग्रत्स्वप्नसुषुप्तिरूपाणि स्थानानि निहितानि; व्यापक अद्वितीय तत वेद्य य वेद स स्वकीयोत्पादकस्य अथवा रक्षकस्य अपि पिता तारक स्यात् । अर्थात् ब्रह्मवित् स्वदेहमात्रजनकस्य लोकप्रसिद्धस्य पितु अपि पितृवत् पूजनीयो भवति ॥

यत्र in which विश्वम् the universe एकनीडम् united in one place of rest or support भवति is तत् that पश्यन् he who sees विश्वा (विश्वानि) all भुवनानि worlds विद्वान् he who knows वेन Vena नाम named गन्धर्व a Gandharva अमृतम् immortal तत् that विद्वान् knowing प्र वोचे (for ऊचे without सप्रसारणम्) declared नु verily. यस्मिन् in whom इदम् this सम् (एति comes) together, gets absorbed च and वि (एति) rises, originates च and (य who) प्रजासु in creatures ओत प्रोत च (exists as) warp and woof (येन

by whom) गुहासु in the hidden places (of the heart of creatures) त्रीणि three पदा (पदानि) states निहिता (निहितानि) are fixed, appointed य he who एकम् one विभु all-pervasive तत् that वेद knows स he सवितु of one's father पिता father सत् becomes

14-15. He in whom this universe originates and into whom it is absorbed, He who exists as the warp and woof in all created beings, He by whom the three states (of waking, dream and deep sleep) are appointed in the intellects hidden in creatures, He in whom the universe finds a single place of rest—having seen that Paramātman, the Gandharva named Vena became a true knower of all the worlds and proclaimed (to his disciples for the first time) that Reality as immortal He who knows that all-pervasive One becomes worthy of receiving the honour due to a father even from his own natural father.

[In order to inspire greater confidence in the doctrine of Paramātman taught here the authority of Vena is cited in this passage Commenting on the word Vena in *Taittirīya-samhita* IV 10 1 1, Sāyana states that it is derived from विना कान्तौ and that it means dear or *abhīsta* According to Yāska the term Vena is applied to Indra, Sun, Prajāpati and a Gandharva The commentators accept the sense of the Gandharva or Prajāpati in this context Bhattabhāskara, interpreting etymologically, makes out *Vena* to be the Lord who willed the creation of the universe and *gandharva* as the

Divine Principle in whom expressions remain as mystic sound. *Veni* is taken as a root expressing desire and *gandharva* is explained as *gām dhārayati iti* i.e., *nādātmakadeva*. Two impressive metaphors make these stanzas significant as high poetry and philosophy. The term *nīḍa* in Sanskrit has the sense of a resting-place, a bird's nest in which the young ones live together, or the inside of a vehicle where the occupants remain together. The idea of safety and togetherness are implied in these meanings. The whole universe of beings has its safety resort in the Paramātman and derives its existence and intelligence from Him. The second metaphor is about the warp and woof in a woven fabric without which it cannot be. The creation has no existence apart from its divine cause, and knowledge of the Divine Reality alone gives one a true knowledge about the perceptible universe. He who knows God in the world and the world as not different from the cause of its origin, support and final goal, realizes immortality. It is mentioned by the commentator that Vena is one of those who realized this truth first and proclaimed it to others. In the last line divine knowledge is extolled. The Vedic seers recognized the spiritual father's superiority to the natural father and even asserted that a son who has become enlightened in divine wisdom may be honoured by his own biological father. *Guhā* in the text literally means a cave or a hiding place. It represents here the *buddhi* or intellect which is the medium through which the Spirit or Ātman manifests Itself. It is also the seat of waking, dream and sleep. The three *padas* are taken to be *parā*, *pasyantī* and *madhyamā* stages of *vāk* also, on the authority of Rgveda 1.164.45. The word *savituh* in the last line is also found as *sa pituh* in some texts. Bhattabhāskara takes the first of these stanzas as a description of *rūpaprapañca* and the second as that of *nāmaprapañca*.

Verses 14 to 18 are originally found in *Atharvaveda* II 1 1-5 with some variation and transposition]

स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा ।
यत्र देवा अमृतमानशानास्तृतीये धामान्यभ्यैरयन्त ॥१३॥

यस्मिन् सुहृद्भूते देवे सति तृतीये लोके तत्प्रसादेन अमृतत्व प्राप्तवन्त जीवा देवा भूत्वा पूज्यानि स्थानानि आभिमुख्येन अधिगतवन्त, स परमेश्वर जीवाना सर्वेषा अस्माक हितकारी भ्राता जनयिता पिता श्रेयस्कर्ता च भवति । स एव अस्माक उचितानि स्थानानि वेद, यत स एव विश्वानि अपि भूतजातानि वेद ॥

यत्र where तृतीये in the third (world called द्युलोक) अमृतम् immortality आनशाना those who have attained देवा gods धामानि excellent places अभ्यैरयन्त attained (according to merit and divine dispensation) स that Lord न our बन्धु benefactor and friend जनिता creator विधाता ordainer (च and) स He धामानि proper places वेद knows (यत for) विश्वा (विश्वानि) all भुवनानि created beings (वेद He knows)

16. Through whose power the gods who have attained immortality in the third region of heaven got allotted their respective places, He is our friend, father and ordainer He knows the proper places of each because He understands all created beings.

In this stanza the Divine Providence is described as the benefactor of all creatures He is the father, brother, friend and true judge conferring upon all individual beings

position, function and enjoyment according to the merits of the deeds done by them The fruits of actions come from Him)

परि॒ द्यावा॑पृथि॒वी य॑न्ति स॒द्यः परि॑ लो॒कान् परि॒ दिशः॒ परि॒ सुवः॑ ।
ऋ॒तस्य॒ तन्तुं॒ वित॑तं वि॒चृत्य॒ तद॑पश्य॒त् तद॑भवत् प्र॒जासु॑ ॥१७॥

सर्वात्मभावमापन्ना साक्षात्कृतब्रह्मतत्त्वा क्षणमात्रेण एव द्यावापृथिव्यौ सर्वत व्याप्नुवन्ति, ब्रह्माद्यवशिष्टलोकान् परिगच्छन्ति, प्राच्यादिदिश स्वर्लोक च परियन्ति । य· प्रजाना मध्ये ऋताभिधेयस्य परब्रह्मण तन्तुवत् अविच्छिन्नावस्थानरूप विस्तीर्णभावेन निश्चित्य याथातथ्येन तत् ब्रह्मतत्त्व पश्यति स तत् ब्रह्म एव भवति ।

सद्य immediately द्यावापृथिवी heaven and earth परियन्ति they spread over, लोकान् the worlds परि (यन्ति) spread over, दिश the quarters of heaven परि (यन्ति) spread over, सुव the heavenly region परि (यन्ति) spread over (य he who) प्रजासु in the created beings ऋतस्य of the Supreme Reality named *Rta* तन्तुम् (like) the thread विततम् spread out विचृत्य having decided in mind तत् that (Brahman) अपश्यत् sees (lit , saw) (स he) तत् that अभवत् becomes (lit , became)

17 They (i.e , those who have realized their identity with the Highest Lord) immediately spread over heaven and earth. They pervade other worlds, the quarters of heaven and the heavenly region called *Suvarloka*. Whosoever

among created beings sees that Brahman named *Rta* or 'the True', unintermittently pervading the creation like the thread of a cloth, by contemplation in mind, truly becomes That.

[Having described Divine Providence and Grace leading to welfare in the embodied stage and final release from worldly existence, the text by this stanza sets forth the nature of a liberated soul The moment an aspirant who has reached maturity attains perfect knowledge, he realizes his oneness with all that exists The term *vicrtya* is taken in the sense of *niścitya* (having settled in mind) in the translation, following Sāyana Bhattabhāskara explains it as *chitvā* (having cut asunder) According to him the third line means 'having cut asunder the extended fruits of works of sacrifices and so on' The term *Ṛta* evidently stands for sacrifices accordingly]

परीत्य लोकान् परीत्य भूतानि परीत्य सर्वाः प्रदिशो दिशश्च ।
प्रजापतिः प्रथमजा ऋतस्यात्मनात्मानमभिसंबभूव ॥१८॥

ऋताभिधेयस्य परस्य ब्रह्मण प्रथमकार्यभूत प्रजाना पालक हिरण्यगर्भ भूरादिलोकान् भूतानि प्रदिश दिश च सर्वत व्याप्य आत्मीयेन ब्रह्मरूपेण जीवात्मसमष्टि अनुप्रविश्य अधिष्ठातृत्वेन मिथुनीभूय तस्थौ । अथवा आभिमुख्येन सम्यक् भावयति स्म ॥

ऋतस्य of Parabrahman called *Ṛta* प्रथमजा first-born प्रजापति Hiranyagarbha, the protector of the universe लोकान् the worlds परीत्य having pervaded भूतानि created beings परीत्य having pervaded सर्वा all प्रदिश. दिश च quarters and intermediate quarters परीत्य having pervaded आत्मना by His own

nature as the Highest Self आत्मानम् individual souls अभिसंबभूव rules and protects them abiding within

18. Having pervaded the worlds and the created beings and all the quarters and intermediate quarters, the first-born of Brahman known as Prajāpati or Hiranyagarbha became by His own nature as Paramātman, the ruler and protector of individual souls

[This stanza occurs also in *Taittirīyāranyaka* I 23 9, with a variant विधाय for परीत्य It concludes the description or definition of the ultimate Reality, Parabrahman or Paramātman, commencing with the opening stanza We learn from the foregone passages these important doctrines The *Paramam Brahma* of the Vedic seers is called *Ṛtam* and *Satyam* There is nothing subtler or higher than this one Reality which is beyond perceptual knowledge as well as ignorance and darkness It is the one Reality in which the visible and imaginable universe has its origination, sustentation and retraction This immortal, self-luminous, ineffable Reality is realized in the hearts of self-disciplined sages, who have thereby attained liberation As the cause of the universe, He is within the comprehension of all in general He is Prajāpati, the father of all created beings, who has assigned to each individual according to his deserts, objects, means and places for experiencing the results of his thoughts and deeds He is again called Hiranyagarbha for the reason that he is pervading the universe inside and outside by His power of knowledge and action In this aspect He is expressed more or less through the sun, the moon and the stars, fire, water and air, men, animals and plants, days, months and seasons None ever equals or surpasses Him

in glory As the parent, friend and benefactor of all creatures, it is to Him all should turn for refuge from fear, security in welfare and guidance to knowledge Finally, with His grace and by the knowledge of Him man attains release from *saṃsāra* and gains ultimate beatitude Those sages who have attained this goal declare this truth to others and become honoured guides and exemplars to common humanity seeking light and succour in the world Concluding this grand theme the present passage informs us that the same Reality embodied in the entire universe, for all time, dwells in each one of us as the dual principle—the individual self and the Highest Self—the two companion birds with golden plumage perching on the self-same tree mentioned in other Upaniṣads The unconditioned Brahman cannot be considered the cause of the universe as It can be regarded only as the negation of all assertions Hence the cause of the universe is traced to Hiraṇyagarbha or Īśvara who is conceived as the first-born, although He is never born or in reality different from Brahman The term *abhisambabhūva* in the text is explained as *mithunībhāva* by Bhaṭṭabhāskara implying the relationship of a couple between Paramātman and jīvātman The remaining part of this Upaniṣad mostly deals with holy utterances prescribed for facilitating meditation and other religious acts connected with worship intended to lead an aspirant to the Divine Reality described above]

सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् ।
सनिं मेधामयासिषम् ॥१९॥

आत्मन इन्द्रस्य वा प्रीणयितार सर्वैं अपेक्षणीयत्वेन कामनार्ह आश्चर्य-गुणरूपक सननीय अर्थात् भजनीय अथवा विद्याधारणशक्ते प्रदातार सर्व

विकाराधारभूताया अव्याकृतप्रकृते कारणत्वेन पालक देव अह अयानि अर्थात् प्राप्तु आशसे । स मामपि अङ्गीकरोतु ॥

इन्द्रस्य of god Indra or one's own Self प्रियम् dear काम्यम् covetable अद्भुतम् marvellously excellent मेधाम् intellectual powers सनिम् giver, worthy of reverence सदसस्पतिम् the Lord of the unmanifest in which creation exists potentially अयासिषम् I pray I may attain

19. I pray I may attain to the marvellously excellent Lord of the unmanifest cause of the universe who is dear to Indra and my own Self, who is covetable, who is worthy of reverence and who is the bestower of intellectual powers.

[This stanza in gāyatrī metre is a prayer addressed to the indwelling Paramātman for the gift of mental powers leading to illumination The *Kenopanisad* narrates an anecdote from which we understand that Indra was the first and foremost of gods who realized Brahman nearest The *Aitareyopanisad* informs us that Indra is the mystic name of the Ātman dwelling in the creatures So it is evident that the Antaryāmin (indwelling Ātman) is the dearest object to everyone The first member of the compound *sadasaspati* is interpreted thus सीदति अस्मिन् अव्याकृताकारेण सर्वं जगत् इति । The marvellous nature of the Creator is evident from the manifestation of the universe unrivalled in its design and originality *Sani* is a Vedic word denoting giver of gifts or one who is worthy of adoration The Vedic Ṛsis frequently prayed for the power of memory and understanding implied in the word *medhā*, for no knowledge is possible without them The reading *medhāmayāśisam* (blessing comprising of intelligence) noted by *Dīpikā* is amusing]

उद्दीप्यस्व जातवेदोऽपघ्नन्निर्ऋतिं मम ।
पशूंश्च मह्यमावह जीवनं च दिशो दिश ॥२०॥

हे जातवेदोनामाग्निरूपेण अवस्थित देव मदीया विघ्नकरी पापदेवता विनाशयितु मदर्थं उत्कर्षेण दीप्तो भव । तत अपहृतविघ्नाय मह्य गवादीन् इतरभोग्यजात च आनय । आत्मन वृत्ति दीर्घायुष्य च देहि । योग्यानि स्थानान्यपि दिक्षु मह्य सम्पादय इत्यह प्रार्थये ॥

हे जातवेद O Jātavedas मम my निर्ऋतिम् sin (personified) अपघ्नन् in order to destroy उद्दीप्यस्व shine brilliantly, मह्यम् for me पशून् cattle च and (other objects of enjoyment) आवह bring, जीवनम् sustenance दिश spots (suitable for stay) in any direction च and दिश appoint

20 O Jātavedas, shine brilliantly in order to destroy the sins connected with me. Confer on me enjoyments of various kinds including cattle Give me sustenance and longevity and appoint a suitable dwelling for me in any direction.

[This is another prayer in anustubh metre to God meditated in Fire *Jātavedas* is he who dwells in the human body assimilating food and guiding vital functions, or he who knows the needs of all beings born *Nirṛti* or *Alakṣmī* embodies in Hindu tradition all disvalues like poverty, ugliness, unlawful acts, laziness and so on The quest of God can be successful only when an aspirant has a suitable place to stay, necessary comforts which insure against distraction and worry and the shining grace of God which keeps away all mental and physical sins of omission and commission Hence the significance of such a prayer.]

मा नो हिꣳसीज्जातवेदो गामश्वं पुरुषं जगत् ।
अबिभ्रदग्न आगहि श्रिया मा परिपातय ॥२१॥

सा निर्ऋति मदीया गाव अश्वान् पुरुषान् जगत् सर्वमपि तव प्रसादात् हे जातवेद मा विनाशयतु । हे अग्ने त्व हिसासाधनानि आयुधानि अधारयन् अस्मदपराधान् वा मनसि न कृत्वा मदनुग्रहार्थं आगच्छ । आगत्य च मा धनधान्यादिसम्पत्त्या मोक्षात्मिकया वा श्रिया सर्वत सङ्गमय ॥

हे जातवेद O Jātavedas न our गाम् cows अश्वम् horses पुरुषम् men जगत् (and the rest of) the world (सा निर्ऋति that evil one) मा हिंसीत् slay not हे अग्ने O Fire अबिभ्रत् without holding (weapons in hand, or our offences in mind) आगहि come (to our succour) मा me श्रिया with wealth or beatitude परिपातय unite on all sides

21 O Jātavedas, through Thy grace may not the evil one slay our cows, horses, men and other belongings in the world O Fire, come to succour us without holding weapons in Thy hand or thoughts of our offences in Thy mind Unite me on all sides with wealth

[This stanza in anustubh metre contains again two other prayers to the Antaryāmin for the safety of wealth acquired through His grace and for the attainment of greater possessions implied by *Śrī*, leading up to final beatitude *Āgahi* is the Vedic form for *āgaccha* Up to this stanza the text as found in various books consulted is generally uniform and fixed Henceforward we counter many variations and additions in different documents On the authority of a Vijñānātman, Sāyana has approved the *drāvidapātha* The same is followed here, occasionally supplemented with a few other readings]

पुरुषस्य विद्म सहस्राक्षस्य महादेवस्य धीमहि ।
तन्नो रुद्रः प्रचोदयात् ॥२२॥

विश्वस्य पूरयितु विश्वातीतस्य परमात्मन स्वरूप जानीम । तदर्थ अनन्तज्ञानशक्तिमन्त सहस्राक्ष जगदनुग्राहक परमेश्वर ध्यायेम । तत्र ध्यान-विपये अस्मान् ज्ञानशक्त्यधिप्ठाता विश्वप्रेरक रुद्र प्रचोदयतु प्रेरयतु वर्तयतु च ॥

पुरुषस्य (for पुरुषम्) the Supreme Person विद्म may we know (तदर्थम् for that knowledge) सहस्राक्षस्य (foı सहस्राक्षम्) thousand-eyed महादेवस्य (for महादेवम्) the Great God धीमहि may we medıtate. रुद्र Rudra, the gıver of Knowledge तत् (for तत्र) ın that medıtatıon न us प्रचोदयात् mıy ımpel or keep

22 May we know the Supreme Person and for the attaınment of Hıs Knowledge may we medıtate upon Hım, the thousand-eyed Great God May Rudra, the gıver of Knowledge, ımpel us towards such medıtatıon and keep us ın ıt.

[Thıs and the followıng 12 passages are called gāyatrīs addressed to dıfferent deıtıes These are employed by a spırıtual aspırant for worshıp and medıtatıon as also for mental and oral repetıtıon (japa) The term gāyatrī denotes a partıcular metre ın whıch a very large number of Vedıc stanzas are composed Of all these stanzas the most outstandıng one ıs the stanza at *Ṛgveda* 3 62 10 of whıch the seer ıs Vısvāmıtra and the Deıty Savıtr For one of the earlıest commendatıons of gāyatrī see *Chāndogya Up* 3 12 1 and Śıī Śankarācārya's commentary on ıt Thıs mantra ıs used by a twıceborn Hındu ın hıs daıly devotıons and durıng specıal acts of worshıp. The

gāyatrīmantra is also called Sāvitrī and Sarasvatī in view of the fact that it is addressed to Savitṛ and worshipped also as Sarasvatī Gāyatrī itself is considered as a feminine Deity In common usage, however, the word gāyatrī denotes the stanza in 24 letters occurring in a particular pattern The Supreme Reality, Paramātman or Parabrahman, is invoked through this stanza Exactly on the same ideal and verbal pattern several other gāyatrīs have come into vogue, although none of them has attained the same universality, sanctity and significance which the original gāyatrī possesses Nevertheless every holy formula cast in the mould of the first and foremost gāyatrī has an outstanding part to play in the worship of that particular deity with which it is connected A name and characteristic description of the object of worship, a longing on the part of the worshipper to comprehend that object of worship in contemplation, and a prayer to the deity worshipped for goading, guiding and holding one's instrument of understanding so that one might attain the highest and best fruit of life—these comprise the essence of all worship, and the gāyatrī formula presents them in the most luminous and concise manner The greatest help which man should expect of God is not personal services rendered for the satisfaction of his desires and needs like a good neighbour reciprocating previous favours, but the guidance of his thoughts in the right direction In all the gāyatrīs therefore, the central thought consists in a petition to the Most High for initiating, controlling and developing thoughts, desires and feelings of the worshipper in a way conducive to the attainment of the highest human values and the knowledge of God that leads to liberation *Maitrāyaṇī Saṃhitā* of the *Yajurveda* (2 9 1) gives for the first time eleven dhyāna-gāyatrīs employed for the meditation and worship of Rudra-Śiva in the last iṣṭakā of the agnicayana There it is not

merely an oblation made in consecrated fire, but the cityāgni is worshipped as the Divine Person preceded by śatarudrīya-homa The first gāyatrī given in this Upanisad occurs there

This, the first gāyatrī given here, is addressed to Rudra-Mahādeva The name Rudra is described as the power that rules knowledge and wisdom Rudra is jñānadātā and as such He is the guide of the whole universe As Virāt He is myriad-eyed and He is the Purusa pervading all creation Mahādeva is the usual name by which His unrivalled divine nature is described The aspirant after moksa or final beatitude expresses his longing to know the Supreme by the use of the verb in the potential mood, the same mood is used also in connection with the meditation implying that even the desire to meditate is engendered only through prayer to the Supreme for its gain The use of the verbs in the first person plural in all these gāyatrī formulas is specially noteworthy Man is gregarious by nature He can hardly rise above the moral and spiritual level attained by the collectivity to which he belongs It is, therefore, necessary that every religious aspirant who strives for the uplift of his own self should also remember the whole community to which he belongs, so that all may be raised above the previous level This great truth is implied in the plural expressions, 'May we know' and 'May we meditate' The supplication implied in the last verb finally points out that the worshipper owes his approach to God solely to the impulse granted by God Himself In all the gāyatrīs that follow the same motivation runs centrally These gāyatrīs are repeated for getting purity of mind accompanied by meditation on the deity indicated *Purusa* contained in this Rudra gāyatrī implies that all deities may be invoked by a votary with the same mantra which is connected with his ista or chosen ideal, considering them as non-different from Him In one text

examined the first line is found as तत्पुरुषाय विद्महे This alteration makes the line a regular gāyatrī line Otherwise the whole passage is not in gāyatrī metre, but in pura usnik The grammatical structure of these formulas vary widely from standard usage by interchanges of case-endings and verbal terminations]

तत्पुरुषाय विद्महे महादेवाय धीमहि ।
तन्नो रुद्रः प्रचोदयात् ॥२३॥

त आगमप्रसिद्धैश्वर्यं पुरुषाकार महादेव वय जानीम । तस्य ज्ञानार्थं त महादेव ध्यायेम । तस्मिन् ध्यानविषये ज्ञानदाता रुद्र अस्मान् प्रेरयतु ॥

तत् (for तस्मै) पुरुषाय that Supreme Person well known in the scriptures विद्महे may we know, realize महादेवाय that Mahādeva, the highest among gods धीमहि may we meditate तत् in that meditation रुद्र Rudra न us प्रचोदयात् may impel

23 May we know or realize the Supreme Person For that, may we meditate upon Mahādeva and to that meditation may Rudra impel us.

[This Tatpurusagāyatrī is not noted by Bhattabhāskara perhaps thinking that it is duplicate of the previous mantra Sāyana accepts it and informs us that this Gāyatrī is a prayer addressed to Rudra visualized as

बिभ्रद्दोर्भि कुठार मृगमभयवरौ सुप्रसन्नो महेश
सर्वालङ्कारदीप्त सरसिजनिलयो व्याघ्रचर्मात्तवास ।
ध्येयो मुक्तापरागामृतरसकलिताद्रिप्रभ पञ्चवक्त्र
त्र्यक्ष कोटीरकोटीकलिततुहिनरुचि कलोत्तुङ्गमौलि ॥

in *Prapañcasāra* 27 41 This contemplation verse gives in concise language the characteristics of *Tatpurusa-Mahādeva* as

worshipped in the images The terms *Puruṣa*, *Mahādeva* and *Rudra* are epithets of the same Divine Person implying His personality and spiritual characteristics]

तत्पुरु॑षाय वि॒द्महे॑ वक्रतु॒ण्डाय॑ धीमहि ।
तन्नो॑ दन्तिः प्रचो॒दया॑त् ॥२४॥

त पुरुष जानीम । तदर्थं कुटिलनासिक ध्यायेम । महादेव स विघ्नेश दन्ती तस्मिन् ध्याने अस्मान् प्रेरयतु ॥

24. May we know the Supreme Person. For that, may we meditate upon Vakratuṇḍa May Dantin impel us towards it

[In all gāyatrīs three epithets and three acts, namely, knowledge, meditation and impelling are to be connected In this Vighneśagāyatrī employed in the worship of Īśvara, the Supreme Person is represented as elephant-faced, having a bent trunk and an excellent tusk *Vakratunda* and *Dantin* are the names of Vināyaka *Dantih* is the Vedic form of *Dantin*]

तत्पुरु॑षाय वि॒द्महे॑ चक्रतु॒ण्डाय॑ धीमहि ।
तन्नो॑ नन्दिः प्रचो॒दया॑त् ॥२५॥

त दिव्यपुरुपविग्रह जानीम । तदर्थचक्रतुण्ड ध्यायेम । तस्मिन् ध्याने अस्मान् नन्दि प्रचोदयतु ॥

25. May we know the Divine Person. For that, may we meditate upon Cakratuṇḍa May Nandi impel us towards it

[Here the epithets *Puruṣa* and *Cakratuṇḍa* refer to Nandikeśvara, the servant, seat and vehicle of Śiva Being one en-

dowed with occult powers, he is capable of assuming human shape as a purusa He is called *Cakratunda* as he wielded the weapon known as Cakra, discus, while Śiva was engaged in battle with demons by grasping it with the mouth This gāyatrī and the next one are not in the shorter version commented by Bhattabhāskara]

तत्पुरुषाय विद्महे महासेनाय धीमहि ।
तन्नः षण्मुखः प्रचोदयात् ॥२६॥

त पुरुष जानीम । तदर्थं महासेन ध्यायेम । तस्मिन् ध्याने अस्मान् षण्मुख प्रचोदयतु ॥

26. May we know that Divine Person For that, may we meditate upon Mahāsena May Sanmukha impel us towards it

[This is a prayer addressed to Kārtikeya who is represented as having six faces and as the general of the celestial army]

तत्पुरुषाय विद्महे सुवर्णपक्षाय धीमहि ।
तन्नो गरुडः प्रचोदयात् ॥२७॥

त पुरुष जानीम । तदर्थं सुवर्णपक्ष ध्यायेम । तस्मिन् ध्याने गरुड अस्मान् प्रचोदयतु ॥

27. May we know that Divine Person For that, may we meditate on Suvarnapakṣa May Garuḍa impel us towards it.

[This Garudagāyatrī represents Garuda as having golden wings The name *Garuda* is traced to the root *gr* meaning to swallow—*sarpānām giranāt*]

वेदात्मनाय विद्महे हिरण्यगर्भाय धीमहि ।
तन्नो ब्रह्म प्रचोदयात् ॥२८॥

वेदात्मकं ब्रह्म वयं जानीमः । तदर्थं हिरण्यगर्भं ध्यायेम । तस्मिन् ध्याने ब्रह्म अस्मान् प्रेरयतु ॥

28. May we know the Veda, embodied as the four-faced Brahmā For that, may we meditate upon Hiranyagarbha. May Brahman impel us towards it

[This is a prayer addressed to Brahman Some texts read *Brahma* as neuter singular while others have masculine singular *Brahmā* Sāyana considers this as Paramagāyatrī and explains it thus Through the strenuous study of Vedānta as resident students in the place of the preceptor may we know Brahman, the Highest Reality, also expressed in the Vedic scriptures Having known that Reality may we continually meditate upon that unlimited Truth day and night identifying It with ourselves *Vedātmana* is a Vedic deviation for Vedātmaka The four-faced Brahmā named Hiranyagarbha and the Vedic lore are but the expressions of the Supreme Reality which, as the impelling Spirit, influences one to do acts meritorious or otherwise]

नारायणाय विद्महे वासुदेवाय धीमहि ।
तन्नो विष्णुः प्रचोदयात् ॥२९॥

नारायणं जानीमः । तदर्थं वासुदेवं ध्यायेम । तस्मिन् ध्याने विष्णुः अस्मान् प्रेरयतु ॥

29. May we know Nārāyana. For that, may

we meditate upon Vāsudeva May Visnu impel us towards it.

[The Highest Person is here supplicated as Nārāyana, Vāsudeva and Visnu Until and unless He impels the individual Soul, it cannot contemplate Him, and without contemplation on Him, His true nature cannot be understood The etymological meanings of the three epithets are given at length in the *bhāsyas* on the *Gītā* and *Visnusahasranāma* Bhattabhāskara's explanation of these words in the Visnugāyatrī is noteworthy. He derives *Nārāyana* thus The term Nara, being derived from the root *nr* to lead, means the leader of all creation Nāra derived from the above word denotes his offsprings Nārāyana therefore, is the effective cause of all creatures Thus Nārāyana is Paramātman He is called Vāsudeva in his immanent aspect, i e , dwelling in all creatures as Antaryāmin The term Visnu implies His all-pervasiveness]

वज्रनखाय विद्महे तीक्ष्णदꣳष्ट्राय धीमहि ।
तन्नो नारसिꣳहः प्रचोदयात् ॥३०॥

वज्रनख जानीम । तदर्थं तीक्ष्णदष्ट्र ध्यायेम । तस्मिन् ध्याने नारसिहः अस्मान् प्रेरयतु ॥

30. May we know Vajranakha For that, may we meditate upon Tīksnadamstra. May Nārasimha impel us towards it

[This is a prayer to Narasimha The lengthening of the vowel on the first letter of the word Narasimha makes no difference in the meaning, namely Man-lion God Being partly leonine He has sharp eye-teeth and diamond-hard nails]

भास्करायं विद्महे महद्द्युतिकराय धीमहि ।
तन्नो आदित्यः प्रचोदयात् ॥३१॥

भास्कर जानीम । तदर्थं महाद्युतिकर ध्यायेम । तस्मिन् ध्याने आदित्य अस्मान् प्रेरयतु ॥

31. May we know Bhāskara. For that may we meditate upon the great-light-producer. May Āditya impel us towards it

[*Bhāskara* literally means light-giver The sun is believed to be the child of Aditi, mother of all gods, naturalistically the limitless sky *Mahaddyutikara* in grammatical Sanskrit must be *Mahādyutikara*]

वैश्वानराय विद्महे लालीलाय धीमहि ।
तन्नो अग्निः प्रचोदयात् ॥३२॥

वैश्वानर जानीम । तदर्थं लालील ध्यायेम तस्मिन् ध्याने अग्नि· अस्मान् प्रेरयतु ॥

32 May we know Vaiśvānara For that, may we meditate upon Lālīla. May Agni impel us towards it

[This is Agnigāyatrī Fire is called *Vaiśvānara* because He is favourable to all men by helping their cooking and worship. (विश्वेभ्यो नरेभ्यो हित ।) Nārāyana explains in the *Dīpikā* that fire is called Lālīla, because oblations are licked up by flickering flames He equates the word *Lālīla* with *lelāyamāna* in the *Mundaka Upanisad* By attracting the syllable *he* of *vidmahe* some produce the word *helālīla* and explain it as the private

sport of Fire-God (helā) and His play in the universe as the Supreme God (līlā)]

कात्यायनाय विद्महे कन्यकुमारिं धीमहि ।
तन्नो दुर्गिः प्रचोदयात् ॥३३॥

कात्यायन जानीम । तदर्थं कन्यकुमारि ध्यायेम । तस्मिन् ध्याने दुर्गि अस्मान् प्रेरयतु ॥

33. May we know Kātyāyana. For that, may we meditate upon Kanyakumāri. May Durgi impel us towards it.

[Bhattabhāskara explains that this Durgāgāyatrī has for its deity a particular sacred fire with which Durgā is identified She is called *Kātyāyana* because of Her being the offspring of Katya in one of Her incarnations Masculine gender of the word should be transformed into feminine *Kanyakumāri* means a shining virgin, *kanyā* being derived from the root *kan* to shine *Kumāri* is explained as destroyer of evil—(कु कुत्सित अनिष्ट मारयति इति ।). The case and gender are to be transformed to bring them to the same pattern as other gāyatrīs. In the commentary given in the Ānandāśrama edition ascribed to an unknown author the following explanation is found: This is a prayer to Ādiśakti—O Kanyakumāri, known as also Durgi, may we know Thee as most excellent and accessible solely through devotion—Thou who hast been a bestower of enjoyment and liberation to Kātyāyana (Thy father in one of of Thy previous incarnations) The word Durgā is changed into Durgi

Of these twelve gāyatrīs given above only six are accepted by Sāyana and five by Bhattabhāskara *Dīpikā* of Nārāyana

notes eighteen gāyatrīs of which the following are those not given above

चतुर्मुखाय विद्महे कमण्डलुधराय धीमहि ।
तन्नो ब्रह्मा प्रचोदयात् ॥ १ ॥
आदित्याय विद्महे सहस्रकिरणाय धीमहि ।
तन्नो भानु प्रचोदयात् ॥ २ ॥
पावकाय विद्महे सप्तजिह्वाय धीमहि ।
तन्नो वैश्वानर प्रचोदयात् ॥ ३ ॥
महाशूलिन्यै विद्महे महादुर्गायै धीमहि ।
तन्नो भगवती प्रचोदयात् ॥ ४ ॥
सुभगायै विद्महे कमलमालिन्यै धीमहि ।
तन्नो गौरी प्रचोदयात् ॥ ५ ॥
नवकुलाय विद्महे विषदन्ताय धीमहि ।
तन्न सर्प· प्रचोदयात् ॥ ६ ॥

The Āgamas and Tantras enlist many more gāyatrīs connected with other gods and goddesses, for, the worship of a god is not complete without a gāyatrī For instance

महादेव्यै च विद्महे विष्णुपत्न्यै च धीमहि ।
तन्नो लक्ष्मी प्रचोदयात् ॥ १ ॥
रघुवंश्याय विद्महे सीतावल्लभाय धीमहि ।
तन्नो राम प्रचोदयात् ॥ २ ॥
दाशरथाय विद्महे सीतारामाय धीमहि ।
तन्नोराम प्रचोदयात् ॥ ३ ॥
सदाशिवाय विद्महे सहस्राक्षाय धीमहि ।
तन्न साम्ब. प्रचोदयात् ॥ ४ ॥
कालिकायै विद्महे श्मशानवासिन्यै धीमहि ।
तन्नोऽघोर प्रचोदयात् ॥ ५ ॥

सहस्रपरमा देवी शतमूला शताङ्कुरा ।
सर्वꣳहरतु मे पापं दूर्वा दुःस्वप्ननाशिनी ॥३४॥

सहस्रसङ्ख्याकेभ्य पावनद्रव्येभ्य परमोत्कृष्टा, अथवा फलदाने सहस्रात् अभ्यधिका, दीप्तिशालिनी अनेकमूला अनेकाङ्कुरशोभिता दु स्वप्नफलनाशिनी दूर्वाभिमानिनी देवता मम पाप हरतु ॥

सहस्रपरमा superior to a thousand (purifying agencies) देवी embodying the divine spirit, shining शतमूला having many roots, and nodes शताङ्कुरा having many sprouts दु स्वप्ननाशिनी destroyer of evil dreams दूर्वा dūrvā (panic grass) मे my पापम् demerit, impurity सर्वम् all हरतु ward off, remove

34. May dūrvā (the panic grass), who represents the divine Spirit, who is superior to a thousand purifying agencies, who has innumerable nodes and sprouts and who destroys the effects of evil dreams, remove all my impurities.

[In the foregoing mantras it has been pointed out that there is only one Supreme Divine Reality and that the manifold objects of the universe represent that Reality symbolically The Rudrasūkta salutes, among scores of other things, trees and plants and grass beds as the visible form of Rudra By association some of the flora have acquired particular religious importance in Hindu spirituality Dūrvā is a variety of pertinaciously growing beautiful grass, the shoots of which are used in various purificatory religious acts in the faith that they have an unseen effect in imparting to worshippers holiness and inner purity

The religious pattern of individual life worked out by the scriptures spreads throughout the texture of the waking life of

a spiritual man. A brāhmana who lives according to the rules of the scriptures eliminates impulsive actions as far as possible and tries to approximate every act of his life to the form prescribed in the scriptures. From the moment he awakes from sleep in the last watch of night till he goes to bed late at night every hour of his life is programmed for the performance of religious duties. Worship of God (dharma) is the pivot on which all his other actions turn. His creaturely needs are fulfilled in such a way that a religious impress is put upon them by the repetition of certain mantras and adherence to a fixed pattern. Thus the mode of his leaving the bed, objects of his first sight, attending to his personal needs, his ablution, time, manner, material, place and preparation of his food, movement and rest of his body, and utterance of his speech are all governed by the scriptural rules. These are given in the Dharmaśāstra texts at length. Actions of worship accompanied by sacred utterances repeated during their performance are particularly deemed efficacious. Although such ritualism at times degenerates into dry formalism which may give one the satisfaction that his religious obligations are fulfilled in the cheapest and easiest way, when performed in true spirit, it serves as a great carrying medium of true religion. Repetition of ritual acts creates an appropriate path, a habit of doing things in a worshipful spirit, and it thus purifies, enlightens and transforms the life subjected to it. Habit and attention, so necessary for religious life, are cultivated through proper religious acts.

The anustubh stanza given above in praise of dūrvā is repeated at the time of a plunge bath which is taken early in the morning, then a few shoots of the grass with a little earth are placed on the head as an auspicious act. Such an auspicious bath is an ingredient of a life of worship. In addition to this stanza regarding dūrvā, the following variant stanza is

recorded in Jacob's edition दूर्वा अमृतसभूता शतमूला शताङ्कुरा । शत मे घ्नन्ति पापानि शतमायुर्विवर्धति ॥]

काण्डात् काण्डात् प्ररोहन्ती परुषः परुषः परि ।
एवा नो दूर्वे प्रतनु सहस्रेण शतेन च ॥३५॥

काण्डात् काण्डात् परुष परुष परि प्ररोहन्ती हे दूर्वे एव अस्मानपि वशवृद्धया शतेन सहस्रेण च प्रकर्षेण विस्तारय ॥

काण्डात् काण्डात् from every stalk of jointed stem परुष परुष from every node परि further प्ररोहन्ती growing दूर्वे O dūrvā एवा (एवम्) analogously न us शतेन सहस्रेण च by hundreds and thousands प्रतनु multiply

35. O dūrvā, just as thou growest farther and farther multiplying at every node putting forth roots and fresh stalks, so also help us to grow in progeny by hundreds and thousands

[The ancients who lived in an agrarian society close to Nature in a sparsely populated country valued growth of family in successive generations They shuddered at the thought of the break of a lineage and the extinction of the social heritage transmitted through it These families envied, as it were, dūrvā which gradually spread by the extension of its stalk in all directions]

या शतेन प्रतनोषि सहस्रेण विरोहसि ।
तस्यास्ते देवीष्टके विधेम हविषा वयम् ॥३६॥

हे देवि इष्टके, या त्व शतेन प्रतनोषि विस्तारयसि सहस्रेण विरोहसि तस्या ते परिचर्या हविर्दानेन वय कुर्म ॥

देवि O Goddess (shining with green colour) इष्टके O thou worshipped by devotees या thou who शतेन by hundreds प्रतनोषि multiply सहस्रेण by thousands विरोहसि grow in different directions तस्याः ते thou who art of such (nature) (परिचर्याम् worship) वयम् we हविषा with oblations विधेम may perform.

36. O Devi, worshipped by devotees, may we worship thee with oblations—thou who multipliest thyself by hundreds and growest in thousands.

[These two stanzas are found originally in *Taittirīyasaṃhitā* IV. 2. 9 where they are employed for dūrveṣṭakopadhāna. The import of stanza 36 as explained here is partly contained in the previous one. These two stanzas are not given in the shorter text commented by Bhaṭṭabhāskara and Sāyaṇa. The word *iṣṭake* is the address of *iṣṭakā*. *Iṣṭa*, the past participle of the verb *yaj*, gives the meaning that which is worshipped. The form in the feminine with the suffix *ka* implying 'dear' gives the sense 'the dear one worshipped by the devotees'.]

अश्वक्रान्ते रथक्रान्ते विष्णुक्रान्ते वसुन्धरा ।
शिरसा धारयिष्यामि रक्षस्व मां पदे पदे ॥३७॥

हे अश्वक्रान्ते रथक्रान्ते विष्णुक्रान्ते वसुन्धरे त्वामहं शिरसा धारयिष्यामि । मां पदे पदे रक्षस्व ॥

अश्वक्रान्ते traversed by a horse रथक्रान्ते traversed by a chariot विष्णुक्रान्ते traversed by Viṣṇu वसुन्धरा (वसुन्धरे) O earth (त्वाम् you अहम् I) शिरसा on head धारयिष्यामि shall take, hold; माम् me पदे पदे at every step रक्षस्व protect.

37 O earth that is traversed by a horse, a chariot and Visnu, I shall keep thee on my head, protect me at every step

[A sacrificial ground is made holy by taking a horse over it To indicate the sacredness of the earth the word *aśvakrāntā* is used So also it is believed that the earth is purified by the wheel of a chariot In the incarnation of Trivikrama, Visnu placed one foot on the earth and paced heaven The earth is made sacred in that way also The earth having these associations for holiness is considered particularly holy What wonder if man is struck by feelings of reverence when he remembers the earth which is his support and source of nourishment? Therefore as a symbolic act of self-purification the religious man places a little earth on his head muttering this mantra over it when he is about to take his morning bath Some texts read *vasundhare* for *vasundharā* which makes it easy to construe with the preceding vocatives In the second half *śirasā dhāritā devī* appears to be the older reading accepted by both Bhattabhāskara and Sāyana The whole stanza is regularized thus in the text used by Nārāyana for his *Dīpikā* अश्वक्रान्ते रथक्रान्ते विष्णुक्रान्ते वसुन्धरे । शिरसा धारिता देवि मा रक्षस्व पदे पदे ॥]

भूमिर्धेनुर्धरणी लोकधारिणी ।
उद्धृतासि वराहेण कृष्णेन शतबाहुना ॥३८॥

मृत्तिके हन मे पापं यन्मया दुष्कृतं कृतम् ।
मृत्तिके ब्रह्मदत्तासि काश्यपेनाभिमन्त्रिता ।
मृत्तिके देहि मे पुष्टिं त्वयि सर्वं प्रतिष्ठितम् ॥३९॥

मृत्तिके प्रतिष्ठिते सर्वं तन्मे निर्णुद मृत्तिके ।
त्वया हतेन पापेन गच्छामि परमां गतिम् ॥४०॥

कामधेनुवत् प्रीतिकरी सस्याना जीवनोपायभूता सर्वप्राणिनामपि धारयित्री भूमि , सा त्व कृष्णेन शतबाहुना वराहेन पूर्व उद्धृता असि ॥

हे मृत्तिके अथवा प्रशस्तमृदात्मिके मया यत् दुष्कृत कृत यत् मे पाप च तत् हन अर्थात् विनाशय । हे मृत्तिके त्व ब्रह्मणा परमात्मना भूमिरूपेण स्थापिता असि, अथवा लोकहितार्थ दत्ता असि । काश्यपेन तदुपलक्षितै परमर्षिभिश्च स्नानकाले अभिमन्त्रिता असि । हे मृत्तिके मह्य पुष्टि देहि । यत सर्व भूतजात त्वयि प्रतिष्ठित वर्तते अत अहमपि त्वत्प्रसादेन पुष्टिमान् भवेयम् ॥

हे मृत्तिके प्राणिना प्रतिष्ठाभूते सर्व मे तत् पाप निर्णुद अर्थात् विनाशय । हे मृत्तिके त्वया हतेन पापेन सता अर्थात् त्वद्विध्वस्तपाप अह मोक्षरूपा परमा गति गच्छामि ॥

धेनु a milch cow धरणी support लोकधारिणी suppoit of living bsings भूमि earth (निमग्ना सती when submerged) कृष्णेन by Krsna शतबाहुना who has hundred arms वराहेण by the boar उद्धृता raised up असि art

मृत्तिके O excellent earth मया by me यत् what दुष्कृतम् evil deed कृतम् done (यत् which) मे mine पापम् sin (च and तत् that) हन destory मृत्तिके O excellent earth ब्रह्मदत्ता established by God असि art काश्यपेन by sage Kāśyapa अभिमन्त्रिता was uttered over with mantra मृत्तिके O excellent earth मे me पुष्टिम् prosperity, nourishment देहि give. त्वयि in you सर्वम् all प्रतिष्ठितम् are established

मृत्तिके O excellent earth प्रतिष्ठिते made firm तत् that (sin) सर्वम् all मे from me निर्णुद cleanse. मृत्तिके O excellent earth

त्वया by you हतेन destroyed पापेन sin परमाम् highest गतिम् goal गच्छामि I go

38. The earth is the giver of happiness like the milch cow, the sustainer of life and support for all living beings (Represented as such the earth is addressed:) Thou wert raised up by Krsna in His incarnation of the boar having hundred hands.

39. O excellent earth, destroy my evil deeds as well as sins connected with me O excellent earth, thou art a gift from God to creatures Thou art prayed over by Kāśyapa O excellent earth, grant me prosperity, for everything depends on thee.

40. O excellent earth, on which all creatures are supported, cleanse all that (sin) from me. O excellent earth, my sins having been destroyed by thee, I attain to the highest goal

[Like the preceding stanza, this passage, containing seven lines divided into three mantras, is also used for purifying a quantity of earth held in the right hand before ablution In the place of line 2 of mantra 39 the shorter version reads त्वया हतेन पापेन जीवामि शरदश्शतम् and Bhattabhāskara notes after line 3, यद्दैव यच्च मानुष्य ब्रह्मदत्तासि कश्यपि as accepted by tradition in order to complete the sense In the last stanza तया हतेन is better represented by त्वया हतेन as accepted by most of the commentators The repetition of the address 'O excellent earth' five times should be taken as an indication of the devotion

which the seer of the mantra felt when he thought of the glory of the earth Hındu relıgıon reverences the earth whıch supports all lıfe wıth the same feelıngs whıch a mother would call ın the mınds of her chıldren The earth ıs cıted as the aptest ıllustratıon whenever one ıs ın need of ımpressıng about the necessıty of patıence Man transforms the surface of the earth by cuttıng, dıggıng, levellıng and buıldıng wıth hard ımplements Yet she yıelds hım prosperıty and enjoyment ın turn]

यत इन्द्र भयामहे ततो नो अभयं कृधि ।
मघवञ्छग्धि तव तन्न ऊतये विद्विषो विमृधो जहि ॥४१॥
स्वस्तिदा विशस्पतिर्वृत्रहा विमृधो वशी ।
वृषेन्द्रः पुर एतु नः स्वस्तिदा अभयङ्करः ॥४२॥

हे इन्द्र वय यत पापेभ्य मृत्युरोगचोरादिशत्रुभ्य निरयात् च भीति प्राप्नुयाम. तत भयकारणेभ्य सर्वेभ्य अस्मभ्य अभय कुरु । हे मघवन् तव सम्बन्धिना अस्माक तत्=तत्र भयस्थाने, न अस्माक, तव ऊतये=भवत्कर्तृकरक्षणार्थ शग्धि शक्तो भव । अस्माक विद्विष जहि विनाशय, विमृधः सग्रामान् च जहि ॥

स्वस्तिद इहलोकसम्बन्धिसुखदाता पुनश्च स्वस्तिद परलोकसम्बन्धिकल्याणदाता विशा प्रजाना पालक वृत्रहन्ता अथवा पापहन्ता विमृध विनिवारितसङ्ग्राम वशी जितेन्द्रिय वृषा अर्थात् वर्षदाता अभयङ्कर भयनिवृत्ते कर्ता इन्द्र. अस्माक पुरस्तात् अस्मद्रक्षार्थ आगच्छतु वर्तता वा ॥

हे इन्द्र O Indra यत whence भयामहे (बिभेम) we fear तत thence न us अभयम् fearless कृधि (कुरु) make हे मघवन् O Maghavan, gıver of wealth, worshıpped ın sacrıfices तव (सम्बन्धिना अस्माकम् of us who belong) to you तत् that (sın

etc) शग्धि be competent (to destroy) न our ऊतये for protection विमृध battles विद्विष enemies जहि slay

स्वस्तिदा (द) giver of well-being (here) स्वस्तिदा (द) giver of well-being (in the next world) विशस्पति protector of people वृत्रहा slayer of Vrtra विमृध. battles वशी subduer वृषा rain-giver अभयङ्कर bestower of safety इन्द्र Indra न our पुर in front, near एतु let come

41. O Indra, make us fearless of those (causes such as sin, enemies and hell) of which we are afraid O Maghavan, destroy that, i e the cause of fear, that is in us (thy devotees). For our protection destroy our harassing enemies

42. May Indra come to our succour—Indra who is the giver of welfare on earth and bliss in the next world, who is the lord of people, who is the slayer of Vṛtra, who is the subduer of enemies and giver of rain, who is peaceable and giver of safety

[These two mantras reproduced from the *Taittirīyabrāhmana* III 7 11 constitute a prayer to Indra for protection and safety when one is about to take bath The variant reading *tvam na ūtibhih* instead of *tanna ūtaye* makes the syntax and meaning clear In the *Rgvedasamhitā* a very large number of hymns are addressed to Indra who is described as the one ruler of the universe, the king of men, god of gods, lord of heaven, controller of the world, the Most High, immortal, protector of all, friend of sages, and the destroyer of the wicked From these epithets it is clear that Indra is none other than the

Supreme, the guide and protector of the universe In these two mantras the devotee invokes His nearest presence for the destruction of internal and external enemies and the attainment of well-being and bliss The regular morning bath of the pious Hindu is not merely an act of personal hygiene but a religious duty enjoined by the scripture in order to acquire religious merit and to destroy mental impurities as well Prayers uttered invoking the favour of divine Powers like Indra facilitate this end]

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ।
॥४३॥

प्रभूतस्तोत्रयुक्त अथवा प्रभूतहविर्लक्षणान्नयुक्त इन्द्र अस्मभ्य अविनाश पोपयतु । विश्ववेदा अर्थात् सर्वज्ञ अथवा वहुधन पूपा न स्वस्ति दधातु । अनुपहिंसितायुध अथवा अप्रनिहतरथ तार्क्ष्य अर्थात् तृक्षस्य पुत्र गरुत्मान् अस्मभ्य स्वस्ति दधातु । वृहता देवाना पालयिता इन्द्रपुरोहित अस्मभ्य स्वस्ति करोतु ॥

वृद्धश्रवा he who possesses much praise (of devotees) or much food (offered as oblation) इन्द्र Indra न for us स्वस्ति well-being, safety दधातु vouchsafe विश्ववेदा all-knowing or all-possessing पूषा god Pūsan न for us स्वस्ति well-being (दधातु vouchsafe) अरिष्टनेमि he whose chariot (नेमि a wheel of a chariot, here suggestively stands for a chariot) is not injured by anyone तार्क्ष्य Garuda न for us स्वस्ति well-being (दधातु vouchsafe) बृहस्पति Brhaspati, the preceptor of gods न for us स्वस्ति well-being (दधातु vouchsafe).

43 May Indra who is profusely praised by the devotees through sacred hymns, or frequently worshipped with oblations, vouchsafe to us safety and well-being May the all-knowing or all-possessing Pūṣan vouchsafe to us well-being May Garuḍa, the son of Tṛkṣa, whose chariot is not injured by anyone, vouchsafe to us safety. May Bṛhaspati, the preceptor of gods, grant us well-being.

[This mantra reproduced here from *Ṛgveda* I 89 6 is intended to serve as a prayer for safety and well-being It is uttered by one about to take bath in the belief that it helps to ward off the peril of sharks and crocodiles in water]

आपान्तमन्युस्तृपलप्रभर्मा धुनिः शिमीवाञ्छरुमाँ ऋजीषी ।
सोमो विश्वान्यतसावनानि नार्वागिन्द्रं प्रतिमानानि देभुः ॥४४॥

आपान्तमन्यु आपातितमन्यु उपर्युपरि क्रोधवान् अथवा सर्वात्मना विनष्टकोप तृपलप्रभर्मा तृपलैः ग्रावादिभि. क्षिप्रप्रहारी धुनि शत्रूणा कम्पयिता शिमीवान् कर्मयुक्त. शरुमान् आयुधवान् ऋजीषी अर्थात् गतसार-सोमद्रव्यवान् सोम इन्द्रः विश्वानि सर्वाणि अतसावनानि अतसमयानि वनानि वर्धयति वर्षादिदानेन । प्रतिमानानि समानद्रव्याणि इन्द्र अर्वाक् न देभु तुलया मीयमानानि आत्माभिमुखतया न आकर्षयन्ति । सर्वेभ्य महान् इन्द्र· ॥

आपान्तमन्यु displaying anger तृपलप्रभर्मा striking with stones धुनि shaker of enemies शिमीवान् having many deeds शरुमान्

holding weapons ऋजीषी he who partakes of rjīsa (i e soma juice kept over) सोम Indra devoted to soma विश्वानि all अतसावनानि jungles of *atasa* (वर्धयति causes to grow) प्रतिमानानि counter-weights इन्द्रम् Indra अवाक् in a downward direction न देमु. do not weigh down

44 Soma who is of mild anger, who strikes with stones, who shakes enemies, who has many deeds, who wields weapons and who delights in soma juice kept over, causes the jungles of dried up trees and bushes (to grow by the downpour of rains) Counter-weights do not weigh down making Indra light

[This mantra occurs at *Rgveda* X 89 5 It is glossed by Yāska as a knotty stanza and explained by Sāyana following in his wake The translation and explanation given here are based on Sāyana's Rgvedabhāsya Here Indra is called soma Indra is depicted in the *Rgveda* mantras as the overlord, protector of men, immortal, the one sovereign of the universe, the eldest king, breaker of the wicked, the friend of sages, protector of all, the most powerful and the like. Whatever activity there is requiring power and energy, all belongs to Indra He slew the demon Vitra and released pent up rain which caused the earth smile with vegetation This mantra gives some instances of the power of Indra, his heroism and activities in heaven The term *rjīsin* occurs more than once as an epithet of Indra in the *Rgveda* and Sāyana explains *rjīsa* as *gatasāra-somadravya* The word *atasa* occurs only once in the *Rgveda* at II 4 7 and there it is explained by Sāyana as dry bushes spread over the surface of the earth *Atasa* also means

flax The similitude in the last line, according to Sāyana, is given to prove that Indra excells all other gods In order to test the relative greatness of Indra whatever one may place in the scales of a balance, none of them will weigh down and make him less in weight The root *dabh*, says Sāyana, has the sense of *ākarsana* here In the *Taittirīyasamhitā* II 2 12 the same stanza occurs and there Sāyana explains it as describing Soma (the first three lines) and Indra (the last line) Soma has no anger though beaten with three stones (*tripala*) for extraction, in the process of pressing it shakes about (*dhuni*), it is subjected to operations (*śimi*) like piessing and straining, its parts are infused (*śaru*) and it leaves the sapless refuse (*rjīsa*). This soma cup is identified with soma, the moon, and soma the moon as the king of herbs increases vegetation (*atasa*) spread everywhere No comparison hurts Indra—He is nonpareil The commentary on this verse by the untraced author printed in the Ānandāśrama edition reveals no mark of acquaintance with the explanation given by Yāska and Sāyana. The words *tripalaprabharmā* and *dhuni* are split there as *tripalaprabhah* and *mādhuni* and *śimīvān* is explained as one who likes *śamivrksa* No connected sense is possible according to this interpretation without supplying many conjectural ideas and without twisting the shape of the textual words]

ब्रह्मजज्ञानं प्रथमं पुरस्ताद्वि सीमतः सुरुचो वेन आवः ।
स बुध्नियां उपमा अस्य विष्ठाः सतश्च योनिमसतश्च
विवः ॥४५॥

पुरस्तात् पूर्वस्मिन् काले सत्यज्ञानानन्तरूपात् ब्रह्मण. प्रथम उत्पन्न· सुरुच शोभनदीप्ति प्रकाशप्रवर्षणादिहेतुभूत सूर्यात्मक. वेन सीमत. अर्थात् लोकमर्यादाभ्य दिक्प्रान्तेभ्य आरभ्य सर्वान् लोकान् वि आव अर्थात्

विशेषेण आवृणोति । स हिरण्यगर्भरूपी वेन बुध्न्या अर्थात् बुध्नि अन्तरिक्षे भवा लोका तानपि आवृणोति । अस्य कारणभूतस्य उपमा अर्थात् परिच्छिद्यमाना अवस्था विष्ठा विविध अवस्थिता भवन्ति । पुनश्च स सत व्यक्तनामरूपस्य असत अव्यक्तनामरूपस्य अपि योनि मूलप्रकृति विव अर्थात् विवृणोति व्याप्नोति । एववर्णितरूप पर ब्रह्म स्वमायाशक्तिवशेन आदित्यापरपर्याय वेनो भूत्वा भूतभौतिकात्मक जगत् सकारण व्याप्नोतीत्यर्थ ॥

पुरस्तात् before, at the beginning of creation ब्रह्मज-ज्ञानम् (ब्रह्मण जज्ञानम् जातम्) born from the Supreme प्रथमम् the first-born सुरुच shining well वेन noon sun सीमत to the boundary of the world वि आव completely spreads स he बुध्नियां (बुध्नि अन्तरिक्षे भवा) the worlds that are in the sky (अपि also आवृणोति pervades) अस्य his उपमा limited forms that are alike विष्ठा remain manifoldly (स he) च again सत of the expressed existence असत of the abstract existence च and योनिम् cause विव spreads

45. Vena, the noon sun who was born at the beginning of creation as the first effect of the Supreme Reality, Brahman, and who is of excellent brilliance, spreads over the whole world up to its boundary He illumines also the heavenly bodies He remains manifoldly in his own limited forms which are like himself He also spreads over and permeates the causal substance out of which the visible and the invisible universe emerges

[This mantra is found in the *Taittirīyasamhitā* IV 2 8 2 etc , and *Atharvaveda* IV 1 1 and V 6 1 where Sāyana inter-

prets it differently Here it is taken as a glorification of Paramātman, the ground of the universe and the cause of the energising and illumining sun through whom He functions Gender concord is not accepted always as one of the criterions by the commentators in explaining the Vedic mantras So *jajñānam* and *prathamam* in neuter qualify *Vena* in masculine The vocable *budhniyā* is found in the *Samhitā* text as *budhnyā* in the neuter plural form Budhna means the sky The upasarga *vi* has to be joined with *āvah* The term *Vena* comes from the root *Vi* to shine etc The form *vivah* is traced to the root *vr* to cover]

स्योना पृथिवि भवा नृक्षरा निवेशनी ।
यच्छा नः शर्म सप्रथाः ॥४६॥

नृक्षरा अर्थात् नरोपलक्षितस्य चतुर्विधभूतजातस्य उत्पादयिता तेषा यथायोग्यस्थानेषु निवेशनी सर्वसहिष्णुत्वेन प्रथायुक्ता च भू भवति । हे पृथिवि सा त्व अस्मभ्य स्योना अर्थात् दु खानामन्तकरी भव । पुनश्च शर्म अर्थात् ऐहिकामुष्मिकसुख अपि देहि ॥

नृक्षरा producer of men and other creatures निवेशनी settler सप्रथा famous हे पृथिवि O earth न for us स्योना ender of sorrows भवा (भव) be, शर्म happiness यच्छा (यच्छ) grant

46. Being the producer of creatures including men and their settler in respective regions and also far-famed for forbearance, O earth, be to us an ender of sorrows and giver of bliss here and hereafter.

[The lengthening of the final vowels in *bhavā* and *yacchā* is a Vedic peculiarity *Syonā* is derived from the root *so* to

make an end and *ksarā* in *nirksarā* is from the verb *ksārayati* according to a commentator. This stanza occurs at Rgveda I 22 15 Sāyana interprets *syonā* in that context as 'extended' or 'joy' *Nrksarā* is taken by Sāyana as *anrksarā* and explained 'free from thorns ' According to him *rksara* is a thorn The six mantras from 41 to 46 are not found in the shorter version and so Bhattabhāskara and Sāyana have no commentary on these in this context]

गन्धद्वारां दुराधर्षां नित्यपुष्टां करीषिणीम् ।
ईश्वरीं सर्वभूतानां तामिहोपह्वये श्रियम् ॥४७॥

गन्धद्वारा गन्धलिङ्गेन अनुमानगम्या अथवा सुरभिगन्धेन प्रकाशमाना अमार्गेण प्राप्तु अशक्या अथवा अप्रकम्प्या ध्रुवपुष्टिहेतु करीषिणी अर्थात् गोमयवती मृद्वती कृषीवलै बीजावापाय कृष्यमाणा वा देवतिर्यङ्मनुष्यादि-सर्वप्राणिना स्वामिनी अथवा नियन्त्री सर्वैं सेव्या ता श्रिय अस्मिन् कर्मणि मम समीपे आह्वयामि ॥

गन्धद्वाराम् known through smell or endowed with fragrance दुराधर्षाम् unassailable नित्यपुष्टाम् perpetually prosperous करीषिणीम् rich in cowdung, tilled by peasants सर्वभूतानाम् of all creatures ईश्वरीम् mistress ताम् her श्रियम् Śrī, prosperity इह in this act of worship उपह्वये I call near

47. I invoke in this act of worship Śrī, the support of all, who is known through smell, who is unassailable, perpetually prosperous, rich in cowdung and the mistress of all created beings.

[This anustubh mantra can be traced to *Śrīsūkta* of *Rgveda khila*. Here Bhūdevatā is glorified as Śrī because of

the eaıth's beıng the cause of prosperıty According to some, this verse is repeated while the ground is purified by cowdung, and according to others, while smearing earth on the body before bath The regent of the earth is lauded as the mistress of all created beings because all life depends upon the earth Even denizens of heaven are maintained by worship made on the earth Prosperity of the earth consists in fruitful vegetation plenty of cattles and towns and cities built in hospitable areas. Special mention of perpetual prosperity, cowdung and fragrance suggest this Though man has by his toil and skill brought out unprecedented wealth from the bowels of the earth still she remains unassailable or *durādharṣā* After this mantra and before 48 some books give the following two formulas:—ॐ भूर्लक्ष्मी भुवर्लक्ष्मी: सुव कालकर्णी, तन्नो महालक्ष्मी प्रचोदयात् and पद्मप्रभे पद्मसुन्दरि धर्मरतये स्वाहा]

श्रीर्मे भजतु, अलक्ष्मीर्मे नश्यतु ।
विष्णुमुखा वै देवाश्छन्दोभिरिमाँल्लोकाननपजय्य-
मभ्यजयन् ।
महाँ इन्द्रो वज्रबाहुः षोडशी शर्म यच्छतु ॥४८॥

लक्ष्मीः मा भजतु । मम अलक्ष्मीः नश्यतु अर्थात् अस्मत्कुलात् बन्धुवर्गात् ग्रामात् राष्ट्रात् च दूरीभवतु । विष्णुप्रधानाः देवाः छन्दोभिः अर्थात् वेदविहितैः साधनैः इमान् लोकान् परैः अनपजय्य यथा तथा अभ्यजयन् । वज्रबाहुः इन्द्रः अस्माकं शर्म यच्छतु । महान् षोडशी षोडशकलायुक्तः पूर्णचन्द्रः च अस्माकं शर्म यच्छतु ॥

श्रीः Śrī मे me भजतु favour, मे connected with me अलक्ष्मीः Alakṣmī नश्यतु disappear विष्णुमुखा having Viṣṇu as the chief वै verily देवाः gods छन्दोभिः by the Vedas इमान् these

लोकान् worlds अनपजय्यम् invincibly अभ्यजयन् conquered. वज्रबाहुः having the thunderbolt as weapon in hand इन्द्रः Indra महान् worshipful षोडशी full moon शर्म happiness यच्छतु give

48 May Śrī favour me. May Alaksmī connected with me and mine be destroyed. The gods having Visnu for their chief (who is the perpetual abode of Śrī) by the help of (the means prescribed in) the Vedas won these worlds for themselves free from the fear of enemies. May Indra armed with thunderbolt and worshipful moon grant us happiness.

[Of the three lines given above the second and the third occur at *Taittirīyasamhitā* I 7 5 and I 4 29 respectively Sāyana explains *sodaśī* as an epithet of Indra who is lauded with sixteen stotra-s or śastra-s This mantra and the following two are said to be employed as a prayer for entering water for bath.]

स्वस्ति नो मघवा करोतु ।
हन्तु पाप्मानं योऽस्मान् द्वेष्टि ॥४९॥

मघवा अस्माकं स्वस्ति करोतु । यः पाप्मा अस्मान् द्वेष्टि तं पाप्मानं हन्तु ॥

मघवा India नः for us स्वस्ति well being करोतु make यः he who अस्मान् us द्वेष्टि hate (तम् that) पाप्मानम् evil one हन्तु destroy

49. May Indra grant us welfare. May he destroy the evil one hostile to us.

सोमानँ स्वरणं कृणुहि ब्रह्मणस्पते, कक्षीवन्तं य औशिजम् ।
शरीरं यज्ञशमलं कुसीदं तस्मिन्त्सीदतु योऽस्मान् द्वेष्टि ॥५०॥

हे ब्रह्मणस्पते अर्थात् वेदानां वेदप्रतिपादितकर्मणा च परिपालक परमात्मन् सोमान अर्थात् सोमलताभिषवस्य कर्तार मां उशिज पुत्र कक्षीवन्त ऋषिमिव स्वरण देवेषु प्रकाशवन्तं प्रसिद्ध कुरुष्व । मम शरीर यज्ञशमल अर्थात् यज्ञक्रियाश्रमसहिष्णु भवतु । य शत्रु. अस्मान् द्वेष्टि स तस्मिन् सीदतु यस्य नाम कुसीद अथवा नरक इति ॥

हे ब्रह्मणस्पते O Lord of pıayers, Paramātman सोमानम् he who presses the soma cıeeper औशिजम् the son of Uśık य· who कक्षीवन्तम् the sage Kaksīvān (इव lıke मा me) स्वरणम् well known among gods कृणुहि (कुरुष्व) make शरीरम् (my) body यज्ञशमलम् capable of performıng sacrıfices (कुरुष्व make). य he who अस्मान् us द्वेष्टि hates (स. he) तस्मिन् ın that सीदतु remaın (यस्य नाम the name of whıch) कुसीदम् hell

50. O Lord of prayers, make me the presser of soma juıce, well known among the gods like Kaksīvān, the son of Uśık. Make me physically capable of performıng sacrıfices. Let those who are hostıle to us remaın 'there' long, ın the hell.

[Thıs stanza ıs found at *Ṛgveda* 1. 18 1 and *Taıttıīyasamhitā* I 5 6. The explanatıon gıven ın the anonymous commentary publıshed ın the Ānandāśrama edıtıon appears to be unsatısfactory. The translatıon gıven here ıs based on Sāyana's commentary.]

चरणं पवित्रं विततं पुराणं येन पूतस्तरति दुष्कृतानि ।
तेन पवित्रेण शुद्धेन पूता अति पाप्मानमरातिं तरेम
॥५१॥

पादेन्द्रिय अथवा शास्त्रीयाचरण पवित्र अर्थात् शुद्धिकारण भवति । तच्च सर्वप्राणिविषयत्वेन विस्तीर्ण सृष्ट्यादिकालमारभ्य प्रवृत्तत्वात् चिरन्तन च भवति । य एवभूत चरणदेव तेन अन्यशोधकेन स्वयमपि शुद्धेन शोधित पुरुष दुष्कृतरूपाणि पापानि तरति विनाशयति । तेन विशुद्धेन पूता वयमपि पापरूप शत्रु अतिशयेन लङ्घयाम ॥

पुराणम् ancient विततम् pervasive चरणम् feet, virtuous conduct पवित्रम् purifying येन by which पूत one who is made holy दुष्कृतानि (effects of) evil deeds तरति crosses over तेन by that शुद्धेन what is intrinsically pure पवित्रेण by what is purifying पूता made holy (वयम् we) पाप्मानम् sin अरातिम् enemy अति तरेम overcome

51. He who is rendered holy by the ancient, widespread, sanctifying feet (or by virtuous conduct) crosses over evil deeds and their effects. Having been rendered holy by that naturally pure and purifying feet of the Lord (or conduct) may we overcome our enemies, the sins.

[This mantra is reproduced from the *Taittirīyabrāhmana* III. 12 3 here for the purpose of japa to be done by one standing in knee-deep water about to plunge for taking his bath This is also repeated while a holy brāhmana's feet are ceremoniously washed. The term *caranam*, however, in the singular number as we see in the text is directly interpreted as *śās-*

tīrthyācaraṇa, virtuous conduct as ordained by the scriptures This gives an apt and ethically ennobling meaning Interpreting in the context of worship, *caraṇam* in singular is taken to stand for carana devatā, Visnu, and by implication the two feet of Nārāyana, the Ancient One, whose wide gait encompassed earth, sky and heaven Symbolically He is worshipped in the holy brāhmana also]

सजोषा इन्द्र सगणो मरुद्भिः सोमं पिब वृत्रहञ्छूर विद्वान् ।
जहि शत्रूँ रप मृधो नुदस्वाथाभयं कृणुहि विश्वतो नः
॥५२॥

हे इन्द्र हे वृत्रहन् हे शूर हे विद्वन् सजोषा प्रीतिसहित मरुद्भि· युक्ततया सगण अस्मत्क्रतुषु समागत्य अस्माभि हवीरूपेण हूयमान सोम पिब । अस्माक मारणाय उद्यतान् शत्रून् जहि । मृध अर्थात् सङ्ग्रामे वर्तमानान् शत्रून् अपनुदस्व विनाशय । अनन्तर अस्मभ्यं सर्वत अभय कुरुष्व ॥

हे इन्द्र O Indra हे वृत्रहन् O Vrtrahan, O slayer of Vrtra हे शूर O thou valorous one हे विद्वान् O thou all-knowing सगण with your hosts मरुद्भिः with the troop of gods सजोषा with joy सोमम् oblation of soma juice पिब drink शत्रून् enemies जहि destroy मृध our enemies arrayed in battle अपनुदस्व destroy अथ afterwards न for us विश्वत· everywhere अभयम् safety, fearlessness कृणुहि make

52. O Indra, O slayer of Vṛtra, O valorous one and all-knowing one, accept with pleasure our soma oblations in the company of your retinue and troop of gods. Slay our enemies, give us

victory in battle and grant us safety and fearlessness from every quarter.

[This *Ṛk* is originally found at *Ṛgveda* III 47. 2 and also at *Taittirīyasamhitā* I 4 29 8 and III 47. 2. The five passages from 48 to 52 are not in the shorter version and so they are not commented upon by Bhaṭṭabhāskara and Sāyaṇa]

सुमित्रा न आप ओषधयः सन्तु ।
दुर्मित्रास्तस्मै भूयासुर्योऽस्मान् द्वेष्टि यं च वयं द्विष्मः ॥५३॥

अस्मान् प्रति आप. तत्कार्यभूता ओषधयश्च सुहृद· सन्तु । यः अस्मान् उदासीनान् अपि द्वेष्टि य च वय द्विष्म तस्मै अब्देवता ओषधिवनस्पतिदेवताश्च प्रतिकूला भूयासु ॥

न. for us आप water ओषधय herbs सुमित्रा friendly सन्तु be य he who अस्मान् us द्वेष्टि dislikes यम् whom च and वयम् we द्विष्म dislike तस्मै towards him दुर्मित्रा unfriendly भूयासु· let them be

53. For us may (the regents of) water and herbs be friendly and to those who dislike us and whom we dislike let them be unfriendly.

[This mantra is reproduced from the *Taittirīyasamhitā* I. 4. 45 and also *Taittirīyabrāhmaṇa* II. 6 3. Standing in waist-deep water the worshipper repeats the first half of the mantra, takes a quantity of water in the hollow of his joined palms and throws it to his front thinking about his friends; repeating the remaining half similarly again he throws some water towards the direction in which his enemies are supposed to be. The

complementary passage in the *Brāhmana* is. द्रुपदादिवेन्मुमुचान, स्विन्न स्नात्वी मलादिव, पूत पवित्रेणेवाज्य, आप शुन्धन्तु मैनस ।। i e May I be cleansed from sins by the waters just as a culprit is released from the wooden clog for his legs (drupada), just as a man who perspires is purified by a bath, and just as clarified butter is strained by a filter (utpavanapavitra).

The Vedas are meant to generate in those who follow them certain potencies which help them in all situations and conditions The highest ideal held forth by the Vedas to those who have completed the discipline prescribed in them is realisation of the Infinite Self dwelling in all creatures as the reality behind their finite existences Those who have attained to this goal have no friends and no foes They see equally God in all They are extremely rare Therefore the Vedas have only a luminously precious fraction describing them The largest part of the Vedas is meant for the common man who is tossed by likes and dislikes Failure to recognise the fears and hopes of the natural man makes a scripture unrealistic Ideals unconnected with the practical needs of human nature cannot enter into the daily life of the ordinary man To suppose that the Vedas always deal with high philosophy and ethics only will be a delusion. Mystical formulas like the present one are found in many passages of the Vedas. They are given to propitiate friendly agencies and to suppress the enemies Without peace and prosperity, śānti and pusti, higher religious aspiration is impossible. That is why we find in the Vedas prayers like this one which deal with the lower purusārthas]

आपो हि ष्ठा मयोभुवस्ता नं ऊर्जे दंधातन । महे रणाय चक्षंसे । यो वंः शिवतंमो रसस्तस्य भाजयतेऽह

नः । उशतीरिव मातरः । तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ । आपो जनयथा च नः ॥५४॥

हे आप. यूयं सुखस्य भावयित्र्य भवथ इति प्रसिद्धम् । ता. यूय अस्मभ्य ऊर्जे भवदीयरसानुभवाय दधातन स्थापयत । अथवा अन्न दत्त । महते रमणीयाय परमात्मदर्शनाय अस्मान् समर्थान् कुरुत च । युष्माक सम्बन्धी शिवतम सुखैकहेतु ब्रह्मात्मैक्यसाक्षात्काररूप य रस भवति त जन्ममृत्युहर रस इह अस्मिन्नेव जन्मनि यथा कामयमाना मातर क्षीरादीन् पुत्रान् भाजयन्ति तथा अस्मान् भाजयत प्रापयत । हे आप यूय यस्य मोक्षरूपस्य रसस्य निवासाय अस्मान् प्रेरयथ त रस वय पर्याप्त अथवा क्षिप्र गच्छेम । हे आप यूय अस्माक चित्तशुद्धिद्वारा मोक्षसाधनीभूत परमात्म-विज्ञान व्यवहारदशाया ऐहिकसुख च प्रयच्छथ ॥

हे आप O wateıs मयोभुव bliss-conferrıng ष्ठा (स्थ) are हि verıly ता such (यूयम् you) न foı us ऊर्जे (ऊर्जम्) food दधातन gıve महे great रणाय beautıful चक्षसे ınsight, knowledge (दधातन gıve) व your शिवतम most auspıcıous रस relısh, joy य which तस्य of ıt न us इह ın this lıfe भाजयत make (us) to share उशती fond मातर mothers इव lıke यस्य whose क्षयाय to the home जिन्वथ you are pleased (to send) व· your तस्मै to that अरम् adequately, speedıly गमाम may we go. न for us आप. waters (of lıfe) च and (other sources of happıness) जनयथा (जनयथ) make

54. O waters, verily you are blıss-conferrıng. Being such, grant us food, and great and beautiful insight (of the Supreme Truth). Further make us in thıs very lıfe partıcıpators of that joy of yours which ıs most auspıcıous, just lıke fond mothers

(who nurse their darlings with nourishment). May we attain to that satisfactory abode of yours which you are pleased to grant us. Generate for us also the waters of life and pleasures on earth (during our sojourn here).

[These three *Rks*, reproduced here from *Taittirīyasamhitā* IV 1. 5, rank among the important prayers addressed to the Divine Being in connection with the twilight devotions and other acts of worship. These are repeated also for the ceremonious regeneration of oneself by *proksana* or holy aspersion. The deity extolled in these passages is water which is not merely the essential liquid element that sustains life but the Supreme Reality. No doubt, the liquid element is supremely important as the giver of food, happiness and the sustenance which is necessary for higher insight and achievement. The qualifying words used here, however, serve also as signs to infer the Supreme Truth or Brahman. The word *mayah* in the Vedic means bliss, and unlimited bliss is Brahman only. The immediate intuition of Brahman alone deserves to be called the great and beautiful vision.

The term *rasa* in the Upanisad is expressive of the bliss of Brahman, and here it is described as most auspicious. The homely analogy of the fond mother nourishing her children applies to Divine Providence ever solicitous for the welfare of created beings. Ordinary water required for the sustenance of life has its home or source in Brahman and so here the cause and the effect are described as identical. In substance, therefore, this is a prayer addressed to the Supreme Being by the needy man who has been awakened to the necessity of worship, entreating for food and sustenance for body, mind and spirit, and for imperishable bliss. To the pious Hindu the universal

liquid element is not merely an essential of life but also the visible and tangible divinity available at hand for worship and self-purification Therefore the tendency to think of water solely as a chemical substance, to defile it wantonly and to waste it when living beings are in need of it deserves to be treated as sin against God Himself Regarding this the *Taittiriyāranyaka* I 26 7 states नाप्सु मूत्रपुरीष कुर्यात्, न निष्ठीवेत्, न विवसन स्नायात् । न कूर्मस्याश्नीयात् नोदकस्य अघातुकान्येनमोदकस्य भवन्ति । अघातुका आप । —Let not a person spit, urinate, or defecate in water, nor bathe unclad Let him not eat any part of the tortoise or fish. Then no aquatic creature will hurt him and water will be auspicious towards him]

हिरण्यशृङ्गं वरुणं प्रपद्ये तीर्थं मे देहि याचितः ।
यन्मया भुक्तमसाधूनां पापेभ्यश्च प्रतिग्रहः ॥५५॥

हितरमणीयदीप्तियुक्त अथवा हिरण्यवदुज्ज्वलमुकुट वरुण अह प्रपद्ये, अर्थात् अनुग्रहार्थ प्राप्नोमि । मया याचित हे वरुण, स त्व मे अवतरणस्थान देहि, अथवा तारक पुण्य देहि । यत मया असाधूना अन्न भुक्त, पापेभ्य· प्रतिग्रहश्च स्वीकृत ॥

हिरण्यशृङ्गम् of golden lustre, or having a golden diadem वरुणम् Varuna प्रपद्ये I take refuge याचित being entreated (by me) तीर्थम् entrance to water, saving merit मे to me देहि give यत् for मया by me असाधूनाम् of sinful people भुक्तम् have been enjoyed पापेभ्य from sinful people प्रतिग्रह gift च and (स्वीकृत accepted)

55. I take refuge in Varuna, who is of golden lustre or who has a golden diadem O Varuna,

being entreated by me, grant me the saving grace For I have enjoyed what belongs to bad people and accepted gift from sinners.

[This mantra and the following one are addressed to Varuna, the regent of the waters, during the plunge bath The word *tīrtha* has the sense of a ford, a bathing ghat or what helps a man to cross over sin. Varuna is prayed for a proper bathing place and for the saving religious merit that accrues from a holy bath If a person is compelled by the force of circumstances to accept necessaries of life from wrong and sinful persons, expiation for such transgression of the scriptural rule is required through the performance of purificatory acts The high moral tone evident in the mantra mobilizes common sentiment against co-operation with sin and wickedness in any form In *Chāndogya Upaniṣad* V 11. 5 we read the declaration of Aśvapati Kekaya to the five brāhmanas, who hesitated to accept his gifts, that he was a King whose gifts are worthy of acceptance, because he ruled the country so well that there was no thief, no toper, no cuckold, no whore or any ignoramus in his land]

यन्मे मनसा वाचा कर्मणा वा दुष्कृतं कृतम् ।
तन्न इन्द्रो वरुणो बृहस्पतिः सविता च पुनन्तु पुनः पुनः
॥५६॥

मनसा वाचा कर्मणा वा मया मदीयैर्वा कृत यत् दुष्कृत अस्माक तत् पापजात इन्द्रः वरुण बृहस्पति. सविता च पुन पुन निरवशेष शोधयन्तु अपनयन्तु वा ॥

मनसा by mind वाचा by speech कर्मणा by act वा or मे mine कृतम् done यत् which दुष्कृतम् sin न our तत् that इन्द्र Indra वरुण

Varuna वृहस्पति Brhaspati सविता Savitr च and पुन पुन again and again, completely पुनन्तु purify

56 May Indra, Varuna, Brhaspati and Savitr completely destroy that sin committed by me and my people in thought, word and act

[This too is a mantra repeated along with the previous one during bath Perhaps the reading *tanma Indrah* in the second half noted by Bhattabhāskara agrees with the context better]

नमोऽग्नयेऽप्सुमते नम इन्द्राय नमो वरुणाय नमो वारुण्यै नमोऽद्भ्यः ॥५७॥

अप्सुमते अग्नये नम । इन्द्राय नम । वरुणाय नम । वारुण्यै नम । अद्भ्य. नम ॥

57 Salutation to fire hidden in water. Salutation to Indra. Salutation to Varuna. Salutation to Vārunī, the consort of Varuna Salutation to the deities of waters

[These salutations are made to the respective deities when the worshipper is standing in water for his bath]

यदपां क्रूरं यदमेध्यं यदशान्तं तदपगच्छतात् ॥५८॥

अपा यत् क्रूर अथवा हिसकं, यत् अमेधार्ह अशुद्ध, यत् अशान्तं सोपद्रव, तत् सर्व अस्मात् निमज्जनप्रदेशात् अपगच्छतु ॥

58. (Through the power of this mantra) let all that is injurious, impure and troublesome in water be destroyed.

[Currents and eddies, floating impurities and excretions, and the peculiar quality of some water to produce sickness, are to be counteracted by the supposed power of this mantra. Repeating this mantra a person about to take bath draws a circle around the area where he takes the dip]

अत्याशनादतीपानाद् यच्च उग्रात् प्रतिग्रहात् ।
तन्मे वरुणो राजा पाणिना ह्यवमर्शतु ॥५९॥
सोऽहमपापो विरजो निर्मुक्तो मुक्तकिल्बिषः ।
नाकस्य पृष्ठमारुह्य गच्छेद्ब्रह्मसलोकताम् ॥६०॥

शास्त्रमर्यादामुल्लङ्घ्य यत् मया अशित पीत शास्त्रमर्यादाहिसकात् उग्रात् प्रतिगृहीत च तन्निमित्तक सर्व पाप अपा स्वामी वरुण मत्सकाशात् स्वकीयेन पाणिना अपनयतु । सोऽह वरुणकरस्पर्शेन अपमृष्टपाप रजोगुण-रहित अथवा मलरहितः ससारबन्धाद्विमुक्त विगलितसर्वपाप सन् सर्वदा विद्यमानसुखस्य स्वर्गस्य उच्छ्रृतप्रदेश आरुह्य ब्रह्मणा हिरण्यगर्भेण समान-भोक्तृत्व गच्छेयम् ॥

अत्याशनात् from unlawful eating अतीपानात् from unlawful drinking उग्रात् from an unlawful person प्रतिग्रहात् from accepting gifts च and यत् which (पापम् sin) मे mine तत् that हि verily वरुण. Varuna राजा king पाणिना by hand अवमर्शतु wipe off, efface.

सः such अहम् I अपाप sinless विरज. (विरजाः) stainless निर्मुक्तः freed from bondages मुक्तकिल्बिषः free from all evil नाकस्य पृष्ठम् the lofty region of blissful heaven आरुह्य having ascended ब्रह्मसलोकताम् equal position with Brahman गच्छेत् (गच्छेयम्) may reach

59. May the King Varuṇa efface by his hand whatever sin I have incurred by unlawful eating, unlawful drinking and accepting gifts from an unlawful person.

60. Thus being sinless, stainless and unbound by evil and bondage, may I ascend to the happy heaven and enjoy equality of status with Brahman.

[These two mantras are uttered while taking a dip in water It is the duty of a religious man to eat and drink only after having performed his daily devotions which consist in the worship of gods, ancestors and men duly with oblations. If he attended to his own physical needs of nourishment before discharging this religious duty it is considered unlawful So also a religious man must be careful about right livelihood. He should not accept wealth or articles of necessity from any person whose earnings are not approved by scriptural regulations If under straitened circumstances he is exposed to the sin resulting from the transgression of the rule in these respects, he ought to expiate it by this penitent prayer to Varuna. The goal of the aspirant is to become god-like in the highest heaven For him life on this earth, therefore, must be an effort for freedom from sin and attainment of purity The bondage which is often spoken of in this context comprises not only in the commission of sins forbidden by the śāstras and omission of enjoined duties, but also the sins of temper and passion as stressed in the first half of mantra 60. There is a reading *duṣṭāt pratigrahāt* for *ugrāt pratigrahāt*]

यश्चाप्सु वरुणः स पुनात्वघमर्षणः ॥६१॥

सप्तसमुद्रोदकेषु नानविधमहानदीनदकूपतटाकादिषु विद्यमानासु अप्सु य अघमर्षण अर्थात् पापविनाशक. वरुण अधिष्ठित भवति स च अस्मान् पुनातु ॥

य he who अघमर्षण sin-effacing वरुण Varuna अप्सु in waters (not mentioned before) स he च and पुनातु may purify

61. May the sin-effacing Varuna who dwells in other sources of water like rivers, tanks, and wells also purify us.

[This short mantra is evidently a supplement to the previous one]

इमं मे गङ्गे यमुने सरस्वति शुतुद्रि स्तोमꣳ सचता परुष्णिया ।
असिक्निया मरुद्वृधे वितस्तयार्जीकीये शृणुह्या सुषोमया ॥६२॥

हे गङ्गे हे यमुने हे सरस्वति हे शुतुद्रि हे मरुद्वृधे हे आर्जीकीये परुष्णिया असिक्निया वितस्तया सुषोमया सह यूय मदीय स्तोत्र शृणुहि; तत आसचत च अर्थात् आगत्य मच्छरीरमनुप्रविश्य तिष्ठत च ॥

हे गङ्गे O Ganges हे यमुने O Yamunā हे सरस्वति O Sarasvatī हे शुतुद्रि O Śutudrī हे मरुद्वृधे O marudvrdhā हे आर्जीकीये O Ārjīkīya परुष्णिया with Parusni असिक्निया with Asikni वितस्तया with Vitastā सुषोमया with Susomā मे my इमम् this स्तोमम् hymn आ शृणुहि listen आ सचत come together

62. O Gangā, O Yamunā, O Sarasvatī, O Śutudrī, O Marudvṛdhā, O Ārjīkīyā, come to-

gether and listen to this hymn of mine along with Parusni, Asikni, Vitastā and Susomā.

[This is a jagatī stanza from the *Rgveda* X. 75. 5 for the invocation of the Regents of various holy rivers in connection with purificatory rites. To the Vedic seers the great rivers mentioned here represented Divinity. They often expressed their devotion and gratitude to these life-sustaining and purifying rivers by proper invocations. Their descendants even when they had emigrated from the banks of those rivers prayed to the river goddesses to be present in any water which they used for their daily needs and worship. With the simplicity of a guileless child they prayed to these liquid divinities to be present in their own bodies through the connection of water which they used. They also entreated them to purify their bodies and minds and to vouchsafe them safety and welfare. Bhattabhāskara takes the name *Parusni* to be *Aparusni* by attracting the immediately preceding vowel, and tries to interpret each name based on some fancied quality of the river–Asikni is called so because of her white (*asita*) colour, Susomā passes through a region where soma creepers grow; Vitastā is never dried up; Śutudrī has a fast current. Students of Indian history find here the names of those rivers on the banks of which the Rgvedic people settled at a very remote period. They identify Susomā with Sohān, Vitastā with Jhelum, Asiknī with Chinab, Marudvrdhā with Maruwārdwān, Parusni with Rabi and Śutudri with Sutlej.]

ऋतं च सत्यं चाभीद्धात्तपसोऽध्यजायत ।
ततो रात्रिरजायत ततः समुद्रो अर्णवः ॥६३॥

समुद्रादर्णवादधि संवत्सरो अजायत ।
अहोरात्राणि विदधद्विश्वस्य मिषतो वशी ॥६४॥
सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।
दिवं च पृथिवीं चान्तरिक्षमथो सुवः ॥६५॥

अभीद्धात् अभित प्रकाशमानात् परमात्मन स्रष्टव्यजगद्विषयकालोचनारूपात् तपस ऊर्ध्वं ऋत अजायत, सत्य चाजायत । तत एव परमात्मन रात्रि अजायत, अहश्च । तत एव अर्णव समुद्र अजायत । समुद्रात् अर्णवात् ऊर्ध्वं सवत्सर अजायत । स च उत्पादक परमेश्वर अहोरात्रोपलक्षितान् कालान् अथवा अहोरात्रजीविन प्राणिन सर्वान् विविध स्थापयन् निमिषत विश्वस्य प्राणिजातस्य स्वामी भूत्वा वर्तते । स च परमेश्वर धाता सूर्यचन्द्रादीन् दिव च पृथिवी च अन्तरिक्ष च सुवर्लोक च पूर्वसृष्टसदृश आनुपूर्व्येण सङ्कल्पमात्रेण अकल्पयत् सम्पादितवान् । एव भूता सा परदेवता अस्मान् पुनातु ॥

अभीद्धात् from the all-effulgent तपस from resolve, concentration of thought अधि afterwards ऋतम् right च and सत्यम् truth च and अजायत was generated तत from him रात्रि night (and also day) अजायत was generated तत from him अर्णव all-encompassing समुद्र sea अजायत was generated अर्णवात् समुद्रात् from the vast sea अधि after सवत्सर year अजायत was generated अथ उ afterwards अहोरात्राणि days and nights विदधत् he who ordains मिषत living विश्वस्य of the universe वशी master, ruler धाता ordainer यथापूर्वम् as before सूर्याचन्द्रमसौ sun and moon दिवम् sky पृथिवीम् earth च and अन्तरिक्षम् atmosphere सुव blissful region of heaven च and अकल्पयत् arranged

63 From the all-illuminating Supreme, by His resolve, the right and the true were generated From Him night and day were generated And from Him again was generated the sea with different waters.

64-65 Then, after the creation of the vast ocean the year was generated Afterwards the ruler of the world of sentient and non-sentient beings who made day and night ordained sun and moon, sky and earth and the atmosphere and blissful heaven, just as they were in the previous cycles of creation

[These three anuṣṭubh mantras from the *Ṛgveda* X 190 1-3 are reputed to be sin-effacing or aghamarṣaṇa The subject matter dealt with in these stanzas being, evidently, the creation of the universe, the context demands an explanation which connects the thoughts directly or indirectly with the Supreme Being The prayer purports to be a means of self-purification According to the dharmaśāstras these mantras may also be repeated for the expiation of sins (prāyaścitta), besides their use during bath The interpretation of Bhattabhāskara follows the Viśiṣṭādvaitic tradition while that of Sāyana is Advaitic. According to Bhattabhāskara *ṛtam* implies the totality of sentient beings and *satyam* the individual Souls Their source, the Divine Being, is indicated by *abhīddhāt tapasah* *Rātri* stands for non-sentient *prakṛti* and not night, for, the creation of the sun and the moon is mentioned only in stanza 65 *Samudra* in the text, again according to him, refers to *mahat* and *arnava* stands for the indistinguishable source of all creatures Although Hindu religion has accepted the idea of the creation

of the universe in general, there is a marked difference between the Hindu view of creation and the Christian view of it This is evident from the 65th stanza which declares that each creationistic cycle is a counterpart of the previous one similar in order and categories created for the benefit of individual souls]

यत्पृथिव्याꣳ रजः स्वमान्तरिक्षे विरोदसी ।
इमाꣳ स्तदापो वरुणः पुनात्वघमर्षणः ॥
पुनन्तु वसवः पुनातु वरुणः पुनात्वघमर्षणः ।
एष भूतस्य मध्ये भुवनस्य गोप्ता ॥
एष पुण्यकृतां लोकानेष मृत्योर्हिरण्मयम् ।
द्यावापृथिव्योर्हिरण्मयꣳ सꣳ श्रितꣳ सुवः ।
स नः सुवः सꣳशिशाधि ॥६६॥

पृथिवीनिवासिना यत् स्व अर्थात् पृथिवीवासहेतो कर्मण सजात रज पाप अस्ति, आ अर्थात् सर्वत अन्तरिक्षे आतिवाहिकशरीरेण वर्तमानाना यद्रज अस्ति, विरोदसी विशेषेण द्यावापृथिव्यो यत् पापमस्ति, अर्थात् सर्वेष्वपि लोकेषु जन्मवता यत् पाप भवति तत् सर्व अपनुद्य इमान् अस्मान् अघमर्षण अब्देवतारूपेण तेषा अधिष्ठातृत्वेन च वर्तमान वरुण पुनातु । वसव पुनन्तु । वरुण पुनातु । अघमर्षण पुनातु । एष वरुण भूतस्य अर्थात् अतीतस्य भुवनस्य रक्षिता । मध्ये वर्तमानस्य भुवनस्य च रक्षिता । एष देव ज्योतिष्टोमादिकारिणा पुण्यकृता आर्जितसुकृताना यथायोग्यान् लोकान् प्रयच्छति । एष पापिना मृत्यो हिरण्मयनामक लोक प्रयच्छति । एष एव द्यावापृथिव्यौ अपि लोकौ सश्रित । सुव अर्थात् आदित्यो भूत्वा हितरमणीय सुख भवति । हे देव स त्व सुव अर्थात् तादृशसुखरूपो भूत्वा अस्मान् सशिशाधि सम्यक् अनुगृहाण अथवा निष्पापान् कुरु ।

पृथिव्याम् on earth यत् which स्वम् own रज sin आ अन्तरिक्ष in the atmospheric region विरोदसी specially in the region of heaven and earth तत् from that इमान् 'us' अघमर्षण sin-effacing आप waters वरुण Varuna पुनातु let purify वसव Vasus पुनन्तु let purify वरुण Varuna पुनातु let purify अघमर्षण the sage called Aghamarsana पुनातु let purify एष this (Varuna) भूतस्य past भुवनस्य of the world गोप्ता protector मध्ये in the middle (वर्तमानस्य भुवनस्य) of the existing world गोप्ता protector) एष this (Varuna) पुण्यकृताम् of the doers of virtuous deeds लोकान् regions (प्रयच्छति gives). एष this (Varuna) मृत्यो· of death हिरण्मयम् a world named as Hiranmaya (प्रयच्छति gives). (एष this Varuna) द्यावापृथिव्यो of heaven and earth सश्रितम् support सुव (भूत्वा having become) the sun हिरण्मयम् wholesome and attractive (भवति becomes) स such (त्वम् you) सुव (भूत्वा being the nature of) bliss न us सशिशाधि bless, make free from sin

66. May the sin-effacing Varuna, the deity presiding over the waters, purify the taint of sin that attaches to the beings dwelling on the earth, in the atmospheric region and in the space between the earth and heaven and also connected with us (the performers of religious work). May the Vasus purify us. May Varuna purify us. May Aghamarsana, the sage called by that name, purify us. He, Varuṇa, is the protector of the world that was and also the world that exists at present between the past and the future worlds. He

grants to the doers of meritorious deeds the worlds which they deserve and to the sinful the world of death called Hiranmaya. Again Varuna who is the support of heaven and earth, having become the sun is wholesome and attractive. Being such, blissful in nature, thou O Varuna, grant us thy favours and purify us

[The mantras contained in this paragraph are repeated while dipping oneself in water for bath In the first clause the term *prthivī* is supposed to denote the underworlds as *rodasī* expresses the earth as well as heaven *Dīpikā* notes the reading *imāh tad āpah* which is superior to the one printed in the text, for in that case it is a demonstrative pronoun limiting *āpah* and the construction becomes clear without supplying extraneous words For *madhya* there is a substitute reading *bhavye* Either way the position of that word is anomalous and an explanation is possible by filling in the construction with other words The thought appears to have been broken off before the sentence was complete The reading *hiranmayah* as found in some edition helps for greater clarity as it would qualify *eṣa* and *mrtyoh* may be construed with *lokam* understood *Hiranmayam* is taken by a commentator as the name of a particular region of Death No support is given for the assertion Perhaps there may be a hint that the allurement of unlawful pleasures is the gate of death The term *suvah* is really the monosyllabic *svah* chanted as such The whole passage is highly elliptical and so the translation given is interpretative]

आर्द्रं ज्वलति ज्योतिरहमस्मि । ज्योतिर्ज्वलति ब्रह्माह-

मस्मि । योऽहमस्मि ब्रह्माहमस्मि । अहमस्मि ब्रह्माहमस्मि । अहमेवाहं मां जुहोमि स्वाहा ॥६७॥

परमात्मज्योति सृष्टिकाले जलेन आर्द्रं बीजमिव विजृम्भणोन्मुखं भूत्वा ज्वलति अर्थात् प्रपञ्चरूपेण वर्धते । अथवा आर्द्रेण गुणेन उदकं तदधिष्ठितेन परमात्मचैतन्येन प्रकाशते । यदात्मज्योति प्रकाशते तदेवाहमस्मि, न ततः अन्य । अथ यत् ज्योति भूत्वा ज्वलति अथवा देहेन्द्रियादिभ्यो विवेचितस्य मम प्रत्यक् चैतन्यरूपेण प्रकाशते तत् परं ब्रह्म अहमस्मि । अविवेकदशाया यादृग्रूप अहं जीव अस्मि स एवाहं इदानी उक्तप्रकारेण ब्रह्मास्मि । वस्तुतः ब्रह्मण्येव मयि पूर्वं अज्ञानेन आरोपिते जीवत्वे विद्यया अपनीते सति इदानी ब्रह्मस्वरूपमेव अहं अनुभविता अस्मि । तस्मात् पूर्वसिद्ध ब्रह्मस्वरूपी अहमेव जलरूपं मां मद्देहवर्तिन देवान् उद्दिश्य उदराग्नौ जुहोमि स्वाहा । अध्यात्मिकदृष्ट्या इदानी अभेदध्यानेन मयि एव परमात्मज्योतिर्हुताशने विज्ञानात्मलक्षणं हवीरूपं मां स्वाहुता आहुतिमिव प्रक्षिप्य स्वस्वरूपाभिनिरपत्त्याविर्भावफलं होमं निर्वर्तयामि ॥

आर्द्रम् water, what is soaked in water ज्वलति shines ज्योति light अहम् I अस्मि am ज्योति light ज्वलति shines ब्रह्म Brahman अहम् I अस्मि am य he who अहम् I अस्मि am ब्रह्म Brahman अहम् I अस्मि am अहम् I अस्मि am ब्रह्म Brahman अहम् I अस्मि am अहम् I एव alone अहम् I माम् me जुहोमि offer स्वाहा hail

67 That Supreme Light which projected Itself as the universe like a soaked seed which sprouts (or that Supreme Light which shines as the substratum of the liquid element)—I am that Supreme Light I am that supreme light of Brahman which shines as the inmost essence of all that exists In reality I am the same infinite

Brahman even when I am experiencing myself as a finite self owing to Ignorance. Now by the onset of knowledge I am really that Brahman which is my eternal nature Therefore I realise this identity by making myself, the finite self, an oblation into the fire of the infinite Brahman which I am always. May this oblation be well made.

[These formulas are generally prescribed for repetition during the performance of ācamana or sipping of water in a specified way for ceremonious self-purification This symbolic action consists in taking a very small quantity of water by the mouth which should not pass below the throat These few drops of water are considered as an oblation made to the deities dwelling in the body, for all the gods dwell in man *Taittirīyasaṃhitā* IV 4. 2 states ब्राह्मणो वै सर्वा देवता —The brāhmana is all the gods This is explained by *Manu*; XII 119·—

आत्मैव देवता सर्वा सर्वमात्मन्यवस्थितम् ।
आत्मा हि जनयत्येषा कर्मयोग शरीरिणाम् ॥

Though the mantra 67 is ritualistic in application as explained above, its true import is highly philosophical and spiritual as pointed out by Bhattabhāskara The drop of water represents the finite self. The fire in man into which it is offered stands for the Supreme Light, the Ground of all gods The mantra, therefore, truly enunciates the refunding of the individual self into its source, the Supreme Self, or the realisation of the identity between the jīva and Īśvara when the adjuncts created by Ignorance are removed]

अकार्यकार्यवकीर्णी स्तेनो भ्रूणहा गुरुतल्पगः ।
वरुणोऽपामघमर्षणस्तस्मात् पापात् प्रमुच्यते ॥६८॥

य कश्चित् शास्त्रप्रतिषिद्धसेवी भग्नव्रत स्तेन वेदहन्ता अथवा गर्भनाशक गुरुदारगामी वा भवति स तस्मात् पापात् अनेन मन्त्रेण दग्धपापत्वात् प्रमुच्यते । यत अपा स्वामी वरुण अघमर्षण, अर्थात् पापाभिभविता, त मोचयति ॥

अकार्यकारी a transgressor of the scriptural conduct अवकीर्णी a recreant स्तेन a thief भ्रूणहा a feticide, one who destroys the Veda by slaying its repository, the Brāhmana गुरुतल्पग one who outrages the preceptor's honour तस्मात् from that पापात् from sin प्रमुच्यते is released अपाम् of waters (स्वामी regent) वरुण Varuna अघमर्षण effacer of sin

68 He who is a transgressor of the scriptural conduct, a recreant, a thief, a feticide or an outrager of his preceptor's honour is released from his sins, for Varuna, the regent of waters and effacer of sins (absolves them from sins by the repetition of this mantra).

[This mantra is also employed for repetition during bath According to the traditional codes *avakīrnin* is one who gives up his vow of continence and *bhrūnahan* is one who acts in a way detrimental to the preservation of the Veda With the development of moral and religious susceptibilities in a religious person through faith and practice, he comes to entertain a revulsion for all suspected sins which are possible in the society to which he belongs He is afraid of their presence in some of his innumerable past births He suspects them

even in the present life Further, being cognisant of the supreme purity of God whom he worships, the feeling of abasement often overtakes him and inclines him to consider himself an actual or a potential sinner All his sins he expiates nevertheless through daily acts of purity such as the repetition of holy formulas like the present one, accompanied by prescribed acts like bath The śāstras have never given licence for unholy acts with provision for their future cancellation by rituals]

रजोभूमिस्त्व माँ रोदयस्व प्रवदन्ति धीराः ॥६९॥

अह रजस अर्थात् पापकर्मफलाना भोगभूमि । अत हे यमदेव त्व कर्मफलभूतया यातनया मा रोदयस्व । कर्मणा फलदातु तव एतदुचित इति धीरा शास्त्रवेत्तार प्रवदन्ति । वस्तुत त्व मा न रोदय किन्तु मद्गत पाप विनाश्य मामनुगृहाण इति प्रार्थयितुरभिप्राय ॥

रजोभूमि ground of sins (अहम् I), त्व (त्वम्) you माम् me रोदयस्व cause to weep धीरा the wise प्रवदन्ति say

69. I am the ground of sins Therefore you cause me to weep Wise men say (don't make me weep, but favour me by destroying my sins).

[This formula also is expiatory and is repeated along with the previous one The statement appears to be grammatically incomplete and so an interpretative translation is given supplementing the gap as the commentator has done In the older version the third line of passage 66 of this section is transposed here with slight variation and that has helped Bhattabhāskara and Sāyana to give a more jointed meaning for the passage According to Sāyana it may be then construed thus. रजस भूमि अह, त्व मा रोदयस्व । यद्यपि एतत् तव उचित तथापि

ऋषय एन पुनन्तु, वसव एन पुनन्तु, वरुण एन पुनातु, अघमर्षण एन पुनातु इति धीरा मा अनुगृह्णन्ति प्रवदन्ति । धीरै अनुगृहीतत्वात् ऋष्यादिभि पूत मा हे यमदेव त्वमपि मा बाधस्व किन्तु अनुगृहाण ॥]

आक्रान्त्समुद्रः प्रथमे विधर्मञ्जनयन्प्रजा भुवनस्य राजा ।
वृषा पवित्रे अधि सानो अव्ये बृहत्सोमो वावृधे सुवान इन्दुः ॥

स उद्द्रवति अस्मात् विश्व इति समुद्र, अय सर्वकारणभूत देव धर्मन् अर्थात् विश्वस्य धारणकुशले प्रथमे आद्ये उपादानात्मनि सर्वा प्रजा जनयन् वि आक्रान् अर्थात् विक्रामति—कार्यवर्गरूपेण तिष्ठति । भुवनस्य राजा वृषा अर्थात् कामाना वर्षयिता पवित्रे स्मर्तृणा पावने अव्ये अर्थात् अवनशीले, सानो सानौ, सर्वस्मादुच्छ्रिते प्रणवात्मनि अधि अर्थात् अधिष्ठातृत्वेन तिष्ठन् सोम उमया परशक्त्या सहित बृहत् अर्थात् भृश वावृधे वर्धते । अथ अय सुवान अर्थात् विश्वमुत्पादयन् इन्दु ईश्वर भवति ।

अर्थान्तर तु एवम्—समुद्रवत् परमानन्दस्वभाव विधर्मन् अर्थात् प्राणिना पूर्वकर्मणा फलदानार्थ उद्बोधनकाले प्रथमे सृष्ट्यादौ प्रजा जनयन् परमात्मा जगत् आक्रान् आक्रान्तवान् । भुवनस्य राजा स्वभक्ताना कामाभिवर्षणात् वृषा स पवित्रे पुरुषार्थहेतुध्यानस्थानत्वात् अभ्यधिके ध्यातृणा पालनहेतुत्वात् अव्ये ब्रह्मविद्याधिष्ठात्र्या उमया सह वर्तमानस्य परमात्मन स्थानभूते ब्रह्मावबोधयोग्यहृदयपुण्डरीकरूपे सानौ बृहत् वावृधे । अर्थात् हृदयस्थो जीव सङ्कुचितभाव त्यक्त्वा ब्रह्मस्वरूपेण वृद्धि प्राप्त । स च सोम सुवान जीवाना धर्माधर्मयो प्रेरक इन्दुवत् आह्लादहेतुश्च भवति ।

समुद्र the sea, here Paramātman represented as such आक्रान् spreads over प्रथमे first, in the beginning विधर्मन् at the fruiting time of the various meritorious actions प्रजा creatures जनयन् generating भुवनस्य of the world राजा ruler वृषा muni-

ficent bestower (of desired objects) पवित्रे in the holy अधि superior सानो (सानौ) elevated place अव्ये protecting सोम the Lord with Umā बृहत् infinite वावृधे increased, सुवान impeller (of merit and demerit) इन्दु lord, delightful like the moon.

70 The Supreme represented as the ocean has overflown to the whole creation. He has created at first creatures according to the deserts of their various past deeds. He is the ruler of the universe and the munificent giver of gifts to the devotees He dwells together with Umā (His power giving spiritual illumination) in the hearts of devotees which are holier than other parts of their body (the seat of the Divine) and therefore superior and elevated like a peak and affording protection The Jīva who is his abode grows to be infinite. He is the Lord who delights the individual souls by guiding according to their deeds and conferring on them fruits of their actions

[This tristubh mantra is prescribed for repetition after bath It is reproduced from the Samhitā portion and a spiritual meaning is needed in this context. Therefore an explanatory rendering based on commentators is given here. Two possible interpretations are given in Sanskrit according to two accepted commentators The word *sāno* is taken to stand for *sānau* and figuratively explained as heart *Avya* comes from the root *av* to protect, which gives also the sacred syllable *Om* (*avane sādhuh Om*), *Somah* is explained in

the light of the purānic conception of Umāmaheśvara The term Umā means knowledge in ancient Hittite and in some other central Asian languages The *Kenopanisad* speaks of *Umā haimavatī* and Śrī Śankarācārya explains *Umā* in the context as *śobhanatamā vidyā*, the most splendid knowledge of Brahman appearing as the daughter of the Himalayas The word *Indu* shares the same root with Indra and so may be an expression for the Lord also]

द्वितीयोऽनुवाक.
SECTION TWO

जातवेदसे सुनवाम सोममरातीयतो निर्दहाति वेदः ।
स नः पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं दुरितात्यग्निः ॥१॥

नित्याविर्भूतज्ञानाय देवाय यागकाले वय तदाराधनाय सोमाभिषव करवाम । वेद सर्ववेत्ता अग्नि· अथवा तद्दैवसबन्धि ज्ञानादिक अस्माक शत्रुत्व इच्छत· नियमेन दहतु । किच स अग्रणी अग्निदेव· अथवा दुर्गारूप अग्निविशेष. अस्माने नाविक नावा सिन्धु इव अतीत्य स्थितान् कृत्वा विश्वानि दुर्गाणि स्थानानि तारयित्वा पालयतु, दु खितानि सर्वाण्यपि भूतजातानि दु ख अतीत्य स्थितान् कृत्वा पालयतु ॥

जातवेदसे to Jātavedas सोमम् the soma juice सुनवाम may we press out (for oblation) वेद. knowledge, Agni who is the repository of knowledge अरातीयत those who are unfriendly to us निदहाति may burn, destroy. स he नावा by a boat सिन्धुम् sea इव like न. us विश्वा (विश्वानि) all दुर्गाणि difficulties अति beyond पर्षत् (पालयतु) may protect दुरिता (दुरितानि) wrongs (अपि also) अति (having taken) beyond (पर्षत् may protect)

1. May we offer oblations of soma to Jātavedas. May the all-knowing One destroy what is unfriendly to us May He, the Divine Fire that leads all, protect us by taking us across all perils even as a captain takes the boat across the sea May He also save us from all wrongs.

[This section reproduces the well known *Durgāsūkta* originally found scattered in the *Ṛgveda* and also in other Vedic contexts This is prescribed for japa undertaken to ward off the difficulties that beset the path of life Jātavedas, interpreted physically as fire, stands for the all-knowing Divine Reality that is worshipped with the Vedic rituals As Fire He is worshipped in the soma sacrifices with the oblation of soma juice Bhaṭṭabhāsakra points out that the devotee's petition to the Lord worshipped in the somayāga for destroying his enemies includes not only the destruction of the hostile agencies outside him but also his internal enemies namely the passions and impulses which act enemically when he progresses towards his goal Further, the sea of troubles which he expects to cross through the grace of Agni includes every wrong, suffering and difficulty incidental to a man's mundane life The words *veda* and *vedas* in this stanza stand for one who knows everything i e the Divine Fire The word *agnih* is analysed as *agram nayati agranīh*, that is to say he who leads one to higher levels—the Divinity dwelling as the Self of all creatures The verb *parsad* expresses protection according to Bhaṭṭabhāskara and destruction according to Sāyaṇa It is derived from the root *pṛ* to protect or to fulfil. This stanza is the same as *Ṛgveda* I 99 1]

तामग्निवर्णां तपसा ज्वलन्तीं वैरोचनीं कर्मफलेषु जुष्टाम् ।
दुर्गां देवीꣳ शरणमहं प्रपद्ये सुतरसि तरसे नमः ॥२॥

ज्योतिरूपा तपस्सामर्थ्येन दीप्यमाना विविधरोचनस्य अर्थात नानारूपेण आविर्भवत देवस्य स्वभूता परप्रकृतिरूपा कर्मसु तत्फलेषु च सामर्थ्याधायकत्वेन स्थिता ता दुर्गा देवी अहं शरण प्रपद्ये । हे सुतरसि तरस्विनि तरणकुशले त्वमेव अस्मान् ससारगर्तात् सुष्टु तारयसि । तस्यै तुभ्य नम अस्तु ।

अग्निवर्णाम् fiery in lustre तपसा through the power of ardency ज्वलन्तीम् radiating वैरोचनीम् belonging to him who shines variously through manifestations कर्मफलेषु in acts and their fruits जुष्टाम् remaining as the productive power, sought ताम् that दुर्गां देवीम् The Goddess Durgā अहम् I शरण प्रपद्ये take refuge in हे तरसे (तरस्विनी) efficacious in taking across सु well तरसि (तारयसि) thou takest (us) across (तुभ्यम् to you) नम salutation

2. I take refuge in Her, the Goddess Durgā, who is fiery in lustre and radiant with ardency, who is the Power belonging to the Supreme who manifests Himself manifoldly, who is the Power residing in actions and their fruits rendering them efficacious (or the Power that is supplicated to by the devotees for the fruition of their work). O Thou Goddess skilled in saving, Thou takest us across difficulties excellently well. Our salutations to Thee.

[In this stanza we get a clear reference of Durgā the Goddess, according to Sāyana The word *Durgā* literally

means inaccessible (दुःखेन गन्तुं शक्या) In the previous stanza the same word in neuter was taken in the sense of a difficult place or difficulty. In this one the word is in the feminine form as *Durgā*, the name of the Goddess *Durgā* is, therefore, the Deity who removes difficulties from the path of Her votaries According to the Vedic tradition a particular sacrificial fire consecrated for the worship of the Divine is called *Durgā* and by extension the word applies also to the power of creative and evolutionary energy which is associated with fire in many Vedic stanzas pertaining to Agni It is, therefore, difficult to separate the conception of *Durgā* and fire conceived as the universal energy in this sūkta The dredominant idea here, however, is that the Supreme represented as *Durgādevī* is the saviour of man in his troubles of mundane life and bestower of the highest bliss This idea is fully developed in purānic works dealing with the deeds and worship of *Durgā*, the Divine Mother of the Universe]

अग्ने त्वं पारया नव्यो अस्मान् स्वस्तिभिरति दुर्गाणि विश्वा ।
पूश्च पृथ्वी बहुला न उर्वी भवा तोकाय तनयाय शंयोः ॥३॥

हे अग्ने नव्य स्तोतव्य· अथवा जरामरणराहित्यात् सर्वदा नूतन त्व अस्मान् स्वस्तिभि· क्षेमकारिभि. उपायै· अथवा श्रेयोविशेषै. फलै युक्त· सन् सर्वाणि अपि दुर्गाणि आपत्स्थानानि अथवा पापानि अतिशयेन लङ्घयित्वा ससारस्य परतीर प्रापय । अस्माक पू. निवासाय नगरी पृथ्वी च विस्तीर्णा भवतु । सस्यादिनिष्पादनयोग्या उर्वी च बहुला भवतु । किच त्व तोकाय अस्मदपत्याय तदीयतनयाय च शयो· सुखस्य योजयिता दु·खस्य वियोगहेतु: च भव ॥

हे अग्ने O Fire नव्य worthy of praise त्वम् thou अस्मान् us स्वस्तिभि through happy means विश्वा॰ (विश्वानि) all दुर्गाणि difficulties अति (taking) beyound पारया (पारय) take to the other shore न our पू home town पृथ्वी land (भवतु be) उर्वी the plot of earth बहुला ample च and (भवतु be) तोकाय for children तनयाय for (their) children (च and) शयो joiner of happiness भवा (भव) be

3 O Fire, thou art worthy of praise With happy methods take us beyond all difficulties. May our home town and home land become extensive and may the plot of earth (for growing the crops) also be ample. Further be thou pleased to join our children and their children with joy.

[Agni here stands for the same Deity mentioned in the above stanza The words *toka* and *tanaya*, though in singular, are taken in generic plural. The term *śamyoḥ* is a combination of *śam* joy reaching upto the highest bliss and *yoḥ* expressing the sense of mixing or joining This stanza is the same as *Taittirīyasamhitā* I 1 14 12 where Sāyana takes *tanaya* as daughter. See also *Ṛgveda* I. 189. 2 and *Taittirīyabrāhmana* II 8 2 for this stanza]

विश्वानि नो दुर्गहा जातवेदः सिन्धुं न नावा दुरिता-
तिपर्षि ।
अग्ने अत्रिवन्मनसा गृणानोऽस्माकं बोध्यविता तनूनाम्
॥४॥

हे जातवेद दुर्गहा सर्वापदा अपहन्ता त्व सर्वाणि दुरितानि नावा सिन्धु इव अस्मान् अतीत्य स्थितान् कृत्वा पालयसि । हे अग्ने अत्रि यथा सर्वभूताना सदा भद्रमिच्छन् मनसा आशासन् आस्ते तथा त्वमपि अस्माक तनूना रक्षिता भूत्वा बोधि जागरूको भव ॥

हे जातवेद O Jātavedas दुर्गहा destroyer of difficulties (त्वम् thou) विश्वानि entire दुरिता (दुरितानि) evils, sins नावा by a boat सिन्धुम् sea न (इव) analogously न us अतिपर्षि takest beyond and protectest. अग्ने O Fire, अत्रिवत् similar to Atri मनसा mentally गृणान. repeating अस्माकम् our तनूनाम् of selves, of bodies अविता guard, protector बोधि be conscious

4. O Jātavedas, Thou who art the destroyer of all sins takest us beyond all troubles and protectest us just as one is taken across the sea by a boat. O Fire, guard our bodies and be mindful (of its safety) like the sage Atri who always repeats mentally ('May everyone be whole and happy')

[This stanza is found in *Ṛgveda* V 4. 9 and also in *Taittirīyabrāhmana* II 4 1, where Sāyana takes *durgahā* as dusparihārāni, an adjective qualifying *duritāni* The third line of the stanza is thus explained अत्रिणा महर्षिणा चतूरात्रे कर्मणि यथा स्तूयसे तथा अस्माभि मनसा स्तूयमान अस्माक तनूना रक्षको भूत्वास्मद्भक्ति बुध्यस्व । Be a protector to us and recognize our devotion to thee, for we are hymning to thee mentally as Atri the sage did during his performance of the Catūrātra sacrifice Sāyana has here in the Upanisad commentary the following note on *Atrivat* There was a great sage who had attained supreme illumination and freedom-in-life and so was known as Atri, that is to say, one who is free from triple miseries Goodwill

and compassion for all created beings constitute the chief character trait of such a sage Therefore people had always observed Atri in a state of mind in which he was constantly remembering in his prayers peace and safety for all creatures He became a byword for universal compassion There is a variant reading *bhūtvavitā* as the substitute for *bodhyavitā* in which case the construction तनूना अविता भूतु (भवतु) makes the meaning easy The *Rgvedic* text has *namasā* in the place of *manasā* which is explained by Sāyana with hymns—stotras]

पृतनाजितँ सहमानमुग्रमग्निँ हुवेम परमात्सधस्थात् ।
स नः पर्षदति दुर्गाणि विश्वा क्षामद्देवो अति दुरितात्यग्निः ॥५॥

उत्कृष्टात् सहस्थानात् परसेनाजेतार, शत्रून् अभिभवन्त, भीतिहेतु, अग्नि आह्वयाम, अथवा तस्मिन् स्थाने स्थित ध्यायाम । अस्माभिराहूत स अग्रगण्य अग्निदेवः अस्मान् क्षामत् (अर्थात् क्षयशील वस्तु) अतीत्य स्थितान् कृत्वा विश्वानि दुर्गाणि अतीत्य स्थितान् कृत्वा दुरितानि च अतीत्य स्थितान् कृत्वा पालयतु ॥

परमात् सधस्थात् from the highest place of assembly पृतनाजितम् vanquisher of enemy's hosts सहमानम् charger (of enemies) उग्रम् fierce अग्निम् Fire हुवेम (आह्वयाम) invoke, meditate upon स that देव God अग्नि Fire विश्वा (विश्वानि) all दुर्गाणि difficulties अति beyond क्षामत् perishable अति beyond दुरिता (दुरितानि) wrongs अति beyond न us पर्षत् may protect

5 We invoke from the highest place of assembly the Fire-God who is the leader of all,

who is the charger and vanquisher of the hosts of enemies, and who is fierce May He, the Fire-God take us across all our difficulties and wrongs and all that is perishable, and protect us.

[The root *ksai* expressing the idea of decrease or diminution gives the usual participle form *ksāmah* But here in the Vedic form it is found as *ksāmat* and Bhattabhāskara takes it to stand for the decreasing and perishing phenomenal reality beyond which lies the imperishable Supreme Reality Sāyana, on the other hand, takes the word to be akin to *ksāmyat* meaning condoning the offences and construes it as an adjective qualifying *agni* Bhattabhāskara following a philosophical trend of interpretation holds that Agni here is the first and the foremost Principle which dominates the universal categories and which is meditated in the highest place or invoked from there by mundane worshippers]

प्रत्नोषिं कमीड्यो' अध्वरेषु सनाच्च होता नव्यंश्च सत्सि ।
स्वां चाग्ने तनुवं' पिप्रयस्वास्मभ्यं' च सौभंगमायंजस्व ।।६।।

हे अग्ने त्व यज्ञेषु स्वर्गात्मक सुख प्रतनोषि । अध्वरेषु ईड्य त्व पुरातन दैवो होता नव्य मानुषश्च होता भूत्वा यागदेशे सत्सि अर्थात् सीदसि । अत हे अग्ने त्व आत्मीयतनुस्थानीयान् जीवरूपान् अस्मान् पिप्रयस्व तर्पय । ततश्च अस्मभ्यं निवृत्तसमस्तदु·ख त्वदीयतनूचित शोभन-भाग्य आयजस्व सर्वतो देहि ।।

अध्वरेषु in sacrifices ईड्य. lauded कम् heavenly bliss प्रत्नोपि (प्रतनोषि) thou enlargest सनात् ancient च and नव्य recent च and होता sacrificer (भूत्वा having become) अध्वरेषु in the sacri-

ficial places सत्सि (सीदसि) thou abidest हे अग्ने O thou Divine Fire स्वाम् thine own तनुवम् (तनुम्) self, form च and पिप्रयस्व be pleased to make happy अस्मभ्यम् for us सौभगम् good fortune आयजस्व grant from all sides च and.

6. Thou who art lauded in sacrifices increasest our happiness. Thou abidest in the form of sacrificers, ancient and recent, in the places of sacrifice. O Fire, be thou pleased to make (us) happy (who are) thine own selves. Further grant us from all sides good fortune.

[The above rendering is based on Bhattabhaskara who takes the words *sanāt* and *navya* as standing respectively for ancient and recent sacrificers i e. gods and men Further according to him *svām tanuvam* stands for the universe represented as the body of God and also the individual souls in the universe who are but different abodes of the Divine Spirit The second line consequently is an entreaty of the soul to God to grant those values which will elevate it to the divine state Sāyana's interpretation is purely ritualistic. According to him *sanāt* means giver of the results of actions and *navyah* worthy of praise The fourth foot is thus interpreted by him: O Fire, nourish your own body with the oblations offered by us. This stanza is found at *Ṛgveda* VIII. 11. 10 with the variant *pratno hi*]

गोभिर्जुष्टमयुजो निषिक्तं तवेन्द्र विष्णोरनुसंचरेम ।
नाकस्य पृष्ठमभि संवसानो वैष्णवीं लोक इह मादयन्ताम्
॥७॥

हे इन्द, वय अयुज अर्थात् पापदु खादिभिरयुक्तस्य विष्णो व्यापकस्य तव भृत्या सन्त त्वा गोभि जुष्ट अमृतधाराभि निषिक्त सौभाग्यमुद्दिश्य अनुसचरेम परिचरेम । किच नाकस्य पृष्ट अभि सवसाना देवा वैष्णवी भक्ति कुर्वाण मा इहलोक वाञ्छितप्रदानेन मादयन्ता हर्षयन्तु ॥

हे इन्द्र O Lord, अयुज not united (with sin and sorrow) विष्णो all pervading तव thy (भृत्या servants सन्त being) गोभि with cattle जुष्टम् delightful (अमृतधाराभि with currents of immortal bliss) निषिक्तम् flooded (सौभाग्यम् good fortune उद्दिश्य intending) अनुसचरेम may we follow नाकस्य of heaven पृष्ठम् top अभि everywhere सवसान. (for सवसाना) dwelling (देवा gods) वैष्णवीम् of Visnu (भक्तिम् loving adoration कुर्वाणम् practising माम् me) इह here लोके in the world मादयन्ताम् may delight (by granting my desire)

7. O Lord, Thou art unconnected (with sin and sorrow) and thou pervadest (all sacrifices) (Desirous of good fortune) comprising in cattle and overflowing (with the current of immortal bliss) may we serve Thee without break. May the gods who dwell in the highest region of heaven delight me—(practising loving adoration) for Visnu —here on the earth by granting my wish

[This stanza is not included in the shorter version commented on by Bhattabhāskara and Sāyana]

तृतीयोऽनुवाकः
SECTION THREE

भूरन्नमग्नये पृथिव्यै स्वाहा, भुवोऽन्नं वायवेऽन्तरिक्षाय स्वाहा, सुवरन्नमादित्याय दिवे स्वाहा, भूर्भुवस्सुवरन्नं चन्द्रमसे दिग्भ्यः स्वाहा, नमो देवेभ्यः स्वधा पितृभ्यो भूर्भुवः सुवरन्नमोम् ॥१॥

भू पृथिव्यधिष्ठानदेवता मह्यमन्न ददातु । तदर्थ चरुरूप वन्न अह पृथिव्यधिष्ठिताय अग्नये अग्न्यधिष्ठात्र्यै पृथिव्यै च स्वाहाकारेण अग्नौ प्रक्षिपामि । एव भुवरधिष्ठानदेवता मह्यमन्न ददातु । तदर्थ अह अन्तरिक्षाधिष्ठिताय वायवे वाय्वधिष्ठानाय अन्तरिक्षाय च स्वाहाकारेण हविर्जुहोमि । एव सुवरधिष्ठानदेवता मह्यमन्न ददातु । तदर्थ सुवरधिष्ठिताय आदित्याय आदित्याधिष्ठितायै दिवे च स्वाहापूर्वक हविर्जुहोमि । भूर्भुवस्सुवर्देवता. सभूय मह्यमन्न दद्यु. । चन्द्रमसे दिगधिष्ठिताय दिग्भ्यश्च स्वाहापूर्वक हविर्जुहोमि । देवान् नमस्कारेण उपतिष्ठामि । पितृन् स्वधया उपचरामि । भूर्भुवस्सुवर्देवता प्रार्थितमन्न दातु ओ इत्यङ्गीकुर्वन्तु ॥

1. (May the Deity) Earth (grant me) food. For that I make oblation to Fire and Earth. Hail! (May the Deity of) Atmosphere (grant me) food. For that I make oblation to Air and Atmosphere. Hail! (May the Deity of) Heaven (grant me) food. For that I make oblation to the Sun and Heaven. Hail! (May the Deities of) Earth, Atmosphere and Heaven (grant me) food. For that I make oblation to the Moon and the Quarters Hail! Salutation

to Gods! Svadhā (reverence) to Manes! (May the Deities of) Earth, Atmosphere and Heaven (assent to my desire with the utterance of) Om (and grant me) food.

[In these formulas and similar ones that follow the word-for-word meaning is not printed. It can be easily traced from the spaced texts and the English rendering subjoined to them. Moreover the words are often repeated, so much so their full reproduction in the word-for-word form will increase the type page without corresponding special advantage.

This section gives the necessary mantras employed for uttering while the institutor of the sacrifice who wishes an increase of food offers oblations into the consecrated fire for that purpose. The syllables *bhūḥ*, *bhuvaḥ*, and *suvaḥ* are called *mahāvyāhṛti*-s representing terrestrial, atmospheric and heavenly regions. The *Chāndogya Upaniṣad* (4. 17. 1-3) says that through contemplation Prajāpati extracted from fire, air and sun the three Vedas *Ṛk*, *Yajus* and *Sāma* respectively, and from these Vedas in the same order he again extracted the three *vyāhṛti*-s, *bhūḥ*, *bhuvaḥ* and *suvaḥ*. So these three syllables are the quintessence of the three worlds and the three Vedas. They represent the Supreme. It is also stated there that the Prajāpati in the beginning created the three regions uttering those three syllables. The word *svāhā* is an indeclinable word which terminates a formula used for offering oblations and it implies joyful and complete surrender of what is offered to the Deity in the sacrifice. The word *namaḥ* again is a word of salutation which expresses complete self-surrender to the object of worship indicated by mental attitude, oral expression and physical action. Salutation with *namaḥ* is often considered an act of worship complete in itself. The term

svadhā is reserved for the expression of a person's reverence to his departed ancestors while he makes oblations to them. Bhattabhāskara interprets pranava uttered at the end of this mantra as a recognition by the worshipper of his true nature—'I am that Brahman expressed by the syllable Om'. The same author derives the pranava from the root *av* to protect—*avane sādhuh*—Om. The *Grhyasūtras* give the particular contexts where these mantras are used in the course of the homa or burnt offering.]

चतुर्थोऽनुवाकः
SECTION FOUR

भूरग्नये पृथिव्यै स्वाहा, भुवो वायवेऽन्तरिक्षाय स्वाहा, सुवरादित्याय दिवे स्वाहा, भूर्भुवस्सुवश्चन्द्रमसे दिग्भ्यः स्वाहा, नमो देवेभ्यः स्वधा पितृभ्यो भूर्भुवःसुवरग्न ओम् ॥१॥

भूरिति महाव्याहृत्या प्रतिपादिताय ब्रह्मणे तत्सृष्टाय अग्नये तदधीनस्थित्यै पृथिव्यै च इद आज्य अन्न वा सुहुतमस्तु । तानह तर्पयामि । भुवरिति महाव्याहृत्या प्रतिपादिताय ब्रह्मणे तत्सृष्टाय वायवे तदधीनस्थितिकाय अन्तरिक्षाय च इद आज्य अन्न वा सुहुतमस्तु । सुवरिति महाव्याहृत्या प्रतिपादिताय ब्रह्मणे तत्सृष्टाय आदित्याय तदधीनस्थित्यै दिवे च इद आज्य अन्न वा सुहुतमस्तु । व्याहृतित्रयप्रतिपादिताय ब्रह्मणे तत्सृष्टाय चन्द्रमसे दिग्भ्य च इद अन्न आज्य वा सुहुतमस्तु । लोकत्रयवासिभ्यो देवेभ्यो नम । पितृभ्य. स्वधा अस्तु । भू भुव सुवरिति व्याहृतित्रयाविभागावस्थ प्रणववाच्य पर ब्रह्म अहमस्मि । हे अग्ने त्वमपि मत्प्रार्थित ओ इति कर्तु अङ्गीकुरु ॥

1. Hail! I offer this oblation to Brahman who is expressed by the first vyāhṛti, to Fire created by Him and to the Earth dependent on Him. Hail! I offer this oblation to Brahman who is expressed by the second vyahrti, to the Air created by Him and to the Atmosphere dependent on Him. Hail! I offer this oblation to Brahman who is expressed by the third vyāhrti, to the Sun created by Him and to Heaven dependent on Him Hail! I offer this oblation to Brahman who is expressed by the vyāhrtis, *bhūḥ*, *bhuvaḥ* and *suvaḥ*, to the Moon created by Him and to the Quarters. Salutation to the gods dwelling in all the regions! Reverence to the departed ancestors! I am that Brahman expressed by Om in unity and also expressed by the three vyāhṛtis in His threefold aspect. O Divine Fire, assent to my prayer.

[This section and the immediately preceding one are mutually transposed in the shorter version The mantras given here are used in the specific rite called *mahāvyāhrtihoma* A sage called Nārāyana is supposed to be the 'seer' of this section It is accordingly designated as Nārāyaṇīya Bhatta-bhāskara states that its purpose is Brahmopāsanā, worship of the Supreme, and thereby expiation of all common sins The translation given above has been made partly exegetical to make this purpose clear The supreme object of adoration here is Brahman But oblations are offered to Him through His cosmic expressions—Earth, Air, Sky, Fire, Wind, Sun, Moon, Quarters, Gods and Manes The worshipper finally

unites the part with the whole and considers himself Brahman, the ground of all that exists, and thereby secures the highest mental purity]

पञ्चमोऽनुवाकः
SECTION FIVE

भूरग्नये च पृथिव्यै च महते च स्वाहा, भुवो वायवे चान्तरिक्षाय च महते च स्वाहा, सुवरादित्याय च दिवे च महते च स्वाहा, भूर्भुवस्सुवश्चन्द्रमसे च नक्षत्रेभ्यश्च दिग्भ्यश्च महते च स्वाहा, नमो देवेभ्यः स्वधा पितृभ्यो भूर्भुवः सुवर्महरोम् ॥१॥

महते पूज्याय सर्वदेवसमष्टिरूपाय देवाय हिरण्यगर्भाय अथवा परब्रह्मणे तदीयसेवकरूपेभ्य व्यष्टिरूपेभ्य भू अग्नि पृथिवी इत्यभिधानेभ्य देवेभ्य च सुहुतमस्तु । एव समष्टिरूपाय महते हिरण्यगर्भाय भुव वायु अन्तरिक्ष इत्यभिधानेभ्य व्यष्टिरूपेभ्य देवेभ्य च सुहुतमस्तु । समष्टिरूपाय महते हिरण्यगर्भाय सुव आदित्य दिव इत्यभिधानेभ्य देवेभ्य च सुहुतमस्तु । समष्टिरूपाय महते हिरण्यगर्भाय भू भुव सुव चन्द्रमा नक्षत्राणि दिश इत्यभिधानेभ्यो व्यष्टिभ्यश्च सुहुतमस्तु । देवेभ्य. नम. अस्तु । पितृभ्य· स्वाधा अस्तु । भू भुव सुव इति व्यष्टित्रितयस्य आत्मभूत मह शब्दप्रतिपाद्य प्रणवप्रतिपाद्य च वस्तु अहमस्मि ॥

1. Hail! I offer this oblation to the adorable Supreme who is the All and to His parts, the Deities, *Bhūḥ*, Fire and Earth. Hail! I offer this

oblation to the adorable Supreme who is All and to His parts, *Bhuvaḥ*, Air and Atmosphere. Hail! I offer this oblation to the adorable Supreme who is All and to His parts, *Suvaḥ*, the Sun and Heaven. Hail! I offer this oblation to the adorable Supreme who is All and to His parts, *Bhūḥ*, *Bhuvaḥ*, *Suvaḥ*, the Moon, the Asterisms and the Quarters. Salutation to Gods! Reverence to Manes! I am that Supreme Reality expressed by the syllable Om and the three Vyāhrtis, *Bhūḥ*, *Bhuvaḥ* and *Suvaḥ* May I attain the Supreme!

[This section gives the mantras to be repeated by one who offers oblations into the consecrated fire desirous of getting eminence The word *mahat* in the text stands for He who is greatest and most worthy of worship, namely, the Supreme Divinity, who is the ground of all other gods, and to whom they are all related as parts to the whole and servants to the master One of the central principles of religion is that the worshipper comes by the qualities of that object of worship upon which he meditates within himself The *Durgā-saptaśatī* rightly puts in the mouths of the hymning Gods त्वामाश्रिता ह्याश्रयता प्रयान्ति—those who seek support in Thee become the support of others Those who worship the Most High themselves become eminent in the world]

षष्ठोऽनुवाक:
SECTION SIX

पाहि नो अग्न एनसे स्वाहा, पाहि नो विश्ववेदसे स्वाहा, यज्ञं पाहि विभावसो स्वाहा, सर्वं पाहि शतक्रतो स्वाहा ॥१॥

हे अग्ने अस्मान् एनस अर्थात् ज्ञानप्रतिबन्धकात् पापात् रक्ष । तुभ्य इद सुहुतमस्तु । विश्ववेदसे अर्थात् सपूर्णतत्त्वज्ञानसिद्ध्यर्थ तत्साधनसम्पादनेन अस्मान् पालय । तदर्थ तुभ्य इद सुहुतमस्तु । हे विभावसो विशिष्टप्रभाधन-ज्ञानात्मक अथवा विविदिषाहेतुत्वेन अस्माभि अनुष्ठीयमान यज्ञ निर्विघ्नेन समाप्ति नीत्वा पालय । तदर्थ तुभ्य इद सुहुतमस्तु । हे शतक्रतो विचित्रा-नन्तकर्मन् अथवा बहुयागनिष्पादयित. अग्ने अस्मदीय गुरुशात्रादिक ज्ञानसाधन उपासनाकर्मं च निर्विघ्नेन परिसमाप्ति नीत्वा अस्मान् पालय । तदर्थ तुभ्य इद सुहुतमस्तु ॥

1. O Fire, preserve us from sin. Hail! Preserve us so that we may attain full knowledge. Hail! O Resplendent One, preserve our sacrificial acts. Hail! O Satakratu, preserve everything (that belongs to us). Hail!

[Having recited the formulas meant for the removal of general sins in the previous three sections, this section particularly presents the mantras meant for offering oblations into the consecrated fire These mantras remove the obstacles in the way of final illumination—the goal of the best religious seeker. The word *enas* in the first line of the text appears in the dative and it cannot be construed with *pāhi*, so it should be considered as an ablative for the purpose of syntax. The

meaning of the term is sin or impurity, and here, Sāyana points out that it stands for whatever comes in the way of divine illumination and liberation from the transmigratory existence The word *viśvavedas* is interpreted as complete knowledge and its aids for which the seeker of liberation earnestly prays By analysis the word *vi*+*bhā*+*vasu* gives the meaning he who possesses the wealth of outstanding splendour —the Supreme in whose light everything else shines According to Bhattabhāskara, *yajña* in the line consists of knowledge of God, and according to Sāyana, it means the sacrificial worship which paves the way to divine knowledge So also the term *śatakratu* according to the former means one who works in manifold and various ways and according to the latter, the consecrated fire necessary for hundreds of sacrifices Both agree in interpreting *sarvam* in the last line to convey the idea of accessories for the generation of final illumination such as a preceptor, scriptures and worship]

सप्तमोऽनुवाक.

SECTION SEVEN

पाहि नो' अग्न एकंया, पाहचुंत द्वितीयंया, पाह्यूर्ज' तृतीयंया, पाहि गीर्भिश्चंतसृभिर्वसो स्वाहा ॥१॥

हे अग्ने, हे वसो जगन्निवासहेतो, त्व ऋग्वेदलक्षणया एकया गिरा अभिष्टुत सन् अस्मान् पाहि स्वाहा । उत यजुर्वेदरूपया द्वितीयया गिरा अभिष्टुत सन् अस्मान् पाहि स्वाहा । किच सामवेदात्मिकया तृतीयया गिरा अभिष्टुत. सन् अस्मदीय ऊर्ज अर्थात् अन्न अन्नरस च पाहि स्वाहा । अपि च चतुर्वेदरूपाभि चतसृभि गीर्भिः अभिष्टुत सन् अस्मान् पाहि स्वाहा ॥

हे अग्ने O Divine Fire हे वसो O thou settler (of the universe) एकया by the first, i e *Rgveda* (अभिष्टुत सन् being praised) नः us पाहि protect. उत further द्वितीयया by the second, i e *Yajurveda* (अभिष्टुत सन् being praised) पाहि protect तृतीयया by the third, i e *Sāmaveda* (अभिष्टुत सन् being praised) ऊर्जम् food, the strengthening essence of food पाहि protect चतसृभिः गीर्भिः by the four (kinds of utterances contained in) the Vedas — (अभिष्टुत सन् being praised) पाहि protect स्वाहा hail

1. O Divine Fire, O settler of all creatures, being praised by the hymns of the first Veda be gracious to protect us. Hail! Further, being praised by the hymns of the second Veda be gracious to protect us. Hail! Being praised by the hymns of the third Veda be gracious to protect our food and strengthening essence of it. Hail! Being praised by the hymns of the four Vedas be gracious to protect us. Hail!

[This mantra is absent in the shorter version It contains four formulas for offering oblations into the consecrated fire for the attainment of illumination and so may be considered an additament to the previous mantra]

अष्टमोऽनुवाकः
SECTION EIGHT

यश्छन्दसामृषभो विश्वरूपश्छन्दोभ्यश्छन्दांऽस्याविवेश । सताऽशिक्यः प्रोवाचोपनिषदिन्द्रो ज्येष्ठ इन्द्रियाय ऋषिभ्यो नमो देवेभ्यः स्वधा पितृभ्यो भूर्भुवस्सुवश्छन्द ओम् ॥१॥

य मन्त्राणा प्रधानभूत सर्वजगदात्मक अथवा वेदेतिहासपुराणवाङ्मय-रूप, य. वेदसारत्वेन प्रजापते छन्दोभ्य प्रतिबभौ, यच्च पुन विभक्तात्मा गायत्र्यादीनि छन्दासि आविवेश अर्थात् वेदादित्वात् मन्त्रेषु प्रथम प्रयुज्यमान स्थित·, य· ज्येष्ठ प्रशस्यतम, यश्च सता शक्तिहेतु अथवा उपासकै प्राप्तु शक्य. स प्रणवरूपी परमैश्वर्ययुक्त परमात्मा इन्द्र उपनिषत्प्रतिपाद्यो भूत्वा 'व्याहृतित्रयात्मा ओङ्कार एव उपासितव्य' इति इन्द्रियाय अर्थात् ज्ञानसामर्थ्य-प्राप्तये ऋषिभ्य· अन्तर्मुखेभ्यो जिज्ञासुभ्य प्रोवाच । अत एव हेतो ज्ञान-प्रतिबन्धनिवारणार्थं अह देवान् नमस्करोमि । पितॄन् स्वधयापरिचरामि । लोकत्रयावस्थितान् देवान् प्राप्नोमि ॥

य. he who छन्दसाम् of the Vedas ऋषभ most excellent विश्वरूप embodying the whole universe or all knowledge छन्दोभ्य from the Vedas (प्रादुर्भूत. emerged) छन्दांसि the collection of mantras in gāyatrī and other metres आविवेश entered ज्येष्ठ. supreme, first in causal link सताम् for the good शिक्य. (शक्य) possible of attainment, source of strength (स. he) इन्द्र. supreme Lord ऋषिभ्य. to the seers seeking the Divine Reality इन्द्रियाय for the attainment of the power of knowledge उपनिषत् being the subject matter of the Upanisad प्रोवाच taught, देवेभ्य to gods नम salutation पितृभ्य· to manes स्वधा

reverence. भूः भुवः सुवः the three vyāhṛtis छन्दः the Vedas ओम् pranava (भवति is)

1. The Supreme Being, Indra, who is the most excellent pranava taught in the Vedas, who ensouls the entire universe, who leads the collection of Vedic utterances in gāyatrī and other metres standing in their beginning, who is capable of being attained by the worshippers and who is the first in the causal link, taught the contemplative sages the sacred wisdom of the Upaniṣad, Himself being the subject-matter of them, in order to strengthen them with the power of knowledge. I salute the gods for removing the obstacles in my path to illumination For the same I also reverence the Manes. The triple regions of *Bhūḥ*, *Bhuvaḥ* and *Suvaḥ* and the entire Veda are comprised in Om.

[This passage embodies the mantra prescribed for japa to be performed by a person who seeks divine wisdom That the syllable Om is the quintessence of the Vedas, that it is omniform and that it confers many spiritual values to the worshipper are declarations found in the beginning of the *Taittirīya*, the *Katha*, *Praśna*, *Chāndogya*, and other Upaniṣads in various contexts The word *śikya* is a Vedic variation for *śakya* The term *chandah* at the end is omitted in the shorter version The term *upaniṣad* occurring in this mantra is interpreted both as subject and as object by turns In the first case Indra, the supreme One, is taken as identical with *upaniṣad*—the subject-matter taught in the Upaniṣads In the

second case Indra is taken as the subject and *upaniṣad*, though found in the nominative case, is taken to be in sense accusative In this case it stands for *praṇava* which is the essence of the three *vyāhṛti*-s]

नवमोऽनुवाकः
SECTION NINE

नमो ब्रह्मणे धारणं मे अस्त्वनिराकरणं धारयिता भूयासं कर्णयोः श्रुतं मा च्योढं ममामुष्य ओम् ॥१॥

जगत्कारणाय परस्मै ब्रह्मणे मम प्रह्वीभाव· अस्तु । तद्भावापत्त्यर्थं एकाग्र्य मे अस्तु । अहं अनिराकरण अर्थात् अबाधितप्रतिष्ठ (विस्मरण यथा न भवति तथा) तादृशधारणाया कर्ता भूयासम् । तत्परिपन्थीभूतानि हे इन्द्रियाणि, कर्मादिभि श्रवणादिद्वारा युष्माभि इत पूर्वं स्वस्वविषया अनुभूता । इदानी यूय अमुष्य अर्थात् ब्रह्मीभूतस्य मम मा च्योढ्व च्युतानि भूत । ओम् ॥

ब्रह्मणे to Brahman नम. prostration मे for me धारणम् concentration of thought अस्तु be अनिराकरणम् without distraction धारयिता one who practises concentration of thought भूयासम् may I be कर्णयो with the ears श्रुतम् what has been heard अमुष्य of such and such मम mine मा not च्योढ्वम् fail ओम् Om

1. My salutations to the Supreme. May I concentrate my thoughts upon Him (in order that I may be united with Him). May I become one practising concentration of thought without dis-

traction. I have heard enough with my ears (and perceived pleasurable objects through other senses). O my senses, do not fail me now (but settle yourselves in the Supreme Brahman with whom I wish to unite myself through the meditation of) Om.

[This is a mantra prescribed for the japa that is to be undertaken by one who wishes to practise unfailing remembrance of God after completing the study of the Vedas. I have rendered into English the thoughts contained in it according to Bhattabhāskara's interpretation. He takes *dhārana* in the Pātañjala sense and *karnayoh śrutam* indicative of the enjoyment of pleasures through all the senses. According to Sāyana the prayer is addressed to God, the Creator of the universe, for the gift of the power of retaining and recalling the Vedic lore learned through memoriter by hearing from the teacher. The meaning of the word *dhārana*, in that case, must be a powerful memory. Traditionally the formula is, therefore, uttered at the close of Vedic recitals.]

दशमोऽनुवाकः

SECTION TEN

ऋतं तपः सत्यं तपः श्रुतं तपः शान्तं तपो दमस्तपः शमस्तपो दानं तपो यज्ञं तपो भूर्भुवः सुवर्ब्रह्मैतदुपास्वैतत्तपः॥

ऋतं करणे यथासङ्कल्पिताचरणं अथवा मनसा यथार्थवस्तुचिन्तनम् । सत्यं वाचा यथार्थभाषणम् । श्रुतं वेदार्थबोधः । शान्तं शान्तिः बाह्याभ्यन्तरेन्द्रियोपरतिः । दमः उपवासादिभिः शरीरदमनम् । शमः शत्रुषु अपि

क्रोधराहित्यम् । दान स्वस्वत्वनिवृत्तिपूर्वकपरस्वत्वापादनरूप अर्थदानम् । यज्ञ देवतासम्बन्ध अथवा अग्निहोत्रादिकर्माणि । एतत् सर्व एकैकश परमात्मज्ञान प्रति उपकारकत्वात् तपोरूप भवति । परतु अर्वाचीनमेव साधनम् । अत हे साधो भूर्भुव सुवरात्मक यत् ब्रह्म अस्ति तत् उपासनस्य विषय कुरु । एतत् उत्तम तप । तस्य साधनत्वात् ऋतादीनि अपि तस्य अङ्गतया सम्यक् पालय ॥

1. Right is austerity. Truth is austerity Understanding of the scriptures is austerity Subduing of one's senses is austerity. Restraint of the body through such means like fast is austerity. Cultivation of a peaceable disposition is austerity Giving gifts without selfish motives is austerity. Worship is austerity The Supreme Brahman has manifested Himself as *Bhūḥ*, *Bhuvaḥ* and *Suvaḥ* Meditate upon Him This is austerity par excellence.

[Word-for-word meaning is omitted here, see note on III 1. The shorter version on which Bhattabhāskara and Sāyana have commented omits *dama* and *śama* The term *ṛta* translated here as right is the principle of dharma deified by that name in the *Ṛgveda* *Ṛgveda* IV 23 contains stanzas in praise of Ṛtadeva identified with Indra, Āditya, Satya, and Yajña. The laws of physical and moral nature which proceed in their unerring course are the result of the operation of the principle of *ṛta* Therefore the ethical implication of the word *ṛta*, in practical life, is stated to be 'the implementation of resolutions' by Bhattabhāskara and 'thinking exactly according to what is perceived' by Sāyana *Satyam* here is precisely rendered by the word truth, that is to say, correctly

reporting what has been observed. All the eight items separately emphasised here as 'austerity' practically include all that is required for a complete moral and spiritual discipline. They are essential for a seeker of the ultimate religious goal of Self-realisation. But they are all subservient to divine contemplation consisting of an unbroken current of a single thought set to flow towards God. That is the principal sādhana and the rest are auxiliary to it. The term *tapas* similar to *manas*, *namas*, and *vacas* in form is derived from the root *tap* literally meaning to give heat and light. Primarily, therefore, *tapas* implies an activity of mind or body which demands keen concentration of thought or an effort requiring unusual and continuous physical strain and heat. *Tapas* is praised often in the scriptures as the highest and best means for securing what is hard of attainment in this world and in the next. Godhood and Ṛṣihood are attained through *tapas*. Even birth on this earth in situations which yield the highest and best pleasures is attributed to the previous performance of *tapas*. All physical, mental, moral and intellectual perfections are traced to this one source, namely *tapas*, mainly consisting of self-restraint and whole-hearted devotion to a single purpose. We get graded definitions of *tapas* in old texts, such as observance of fast, sexual asceticism, restriction of enjoyment, foreswearing of pleasures, fortitude in the face of difficulties that arise in the discharge of one's duties in one's station and order of life, and one-pointedness of mind and senses in the pursuit of spiritual ends. This passage may be taken as a eulogy of the categories asserted here as *tapas*, or it may also be taken as a mantra the repetition of which ensures the attainment of qualities enumerated here.]

एकादशोऽनुवाक
SECTION ELEVEN

यथा वृक्षस्य संपुष्पितस्य दूराद्गन्धो वात्येवं पुण्यस्य कर्मणो दूराद्गन्धो वाति यथासिधारां कर्तेऽवहितामवक्रामे यद्युवे युवे हवा विह्वयिष्यामि कर्तं पतिष्यामीत्येवममृतादात्मानं जुगुप्सेत् ॥ १ ॥

सम्यक् पुष्पितस्य वृक्षस्य सुमसबन्धि सौरभ्य यथा स्वयमेव दूरात् दिगन्तेषु विसर्पति एव शास्त्रोक्तस्य प्रशस्तस्य कर्मण सुगन्धसमाना सत्कीर्ति दूरात् प्रथते अथवा स्वर्गपर्यन्त गच्छति । तस्मात् पुण्यमेव अनुष्ठेयम् । यथा कश्चित् निरूपक: कूपादौ गर्ते निजकौशलप्रकटनार्थं आत्मनैव प्रसादितस्य खङ्गस्य धारा "अवक्रामे=पादाभ्या उपरी गच्छामि" इति यदि इच्छति, "युवे युवे=अह यामि अह यामि" इति मनसि निश्चित्य यदि पादाभ्या दृढ स्पृशति तर्हि पादच्छेद. स्यात् तदभावे गर्ते पतिष्यति इति स· "विह्वलित भविष्यामि" इति स्वय उपरमते । एव मुमुक्षु अपि मोक्षप्राप्तिहेतुभूत अन्त करण पापात् गोपायितु इच्छेत् । प्रकटपापस्य लोकनिन्दाफलत्वात् गुप्त-पापस्य गर्तपातहेतुत्वाच्च उभयमपि त्यक्त्वा स धर्मपरायण स्यादित्यर्थ ॥

सपुष्पितस्य of a well flowered वृक्षस्य relating to a tree गन्ध fragrance यथा in which manner दूरात् from a distance वाति is wafted by the wind एवम् similarly पुण्यस्य of meritorious कर्मण. of acts laid down in the scriptures गन्ध fragrance, renown दूरात् to a great distance, to heaven वाति is conveyed यथा वा even as कर्ते (गर्ते) in a pit अवहिताम् laid cross-wise असिधाराम् the cuttings edge of a sword युवे I tread with my feet युवे I tread with my feet (इति thus) यद् if अवक्रामे I walk ह verily

कर्तम् (गर्तम्) the pit पतिष्यामि I will fall इति thus विह्वयिष्यामि I will be perturbed एवम् in the same way अमृतात् from the motive of attaining immortality आत्मानम् oneself जुगुप्सेत् one should guard (from open and hidden acts of sin)

1 Just in the same manner as the fragrance of a tree in full blossom is wafted by the wind from a distant place, the fragrance of meritorious deeds—the good name that accrues from them—spreads to a great distance (as far as heaven) There is again this illustration. The cutting edge of a sword is laid across a pit 'I am placing my feet on it, I am treading over it. So saying if I walk over it, I will be perturbed by the thought of hurt or fall into the pit.' In the same manner a man who is exposed to open and hidden sins must seek to guard himself from either in order that he may attain Immortality

[This passage commends the merits accruing from the performance of ordained duties as indirect means of getting illumination, and censures forbidden acts as a direct bar to it The vivid and poetic imagery contained in this passage is arresting Good deeds are their own recommendations. They cannot be hidden, for they will declare themselves in spite of the humility accompanying their performance, just as strong fragrance reaches distant places because of its very nature It is the purānic belief that a man remains in heaven as long as the good deeds done by him on the earth are not forgotten by the people around This analogy is used by Buddha in

the *Dhammapada* in a significant way in the Pupphavagga 'The perfume of flowers cannot travel against the wind, be it the scent of sandal, tagara or jasmine, but the sweet odour of a good man travels even against the wind, the righteous pervade every place with their fragrance, those who lead the excellent life ascend to the God's, as the highest' The second analogy stresses the need for entertaining the sense of sin, for, sin is to be shunned by all means One who accepts virtue has to set his face against vice Wrong deeds are to be abjured for two reasons They bring public odium if they are committed openly and fearlessly Attempts to conceal sinful acts will be as hazardous as walking on the sharp edge of a sword Even if one succeeds in thriving on hidden wickedness his fall is as certain as that of the acrobat who slips from the edge of the sword and falls into the pit The good path of dharma alone is the royal road for the seeker of liberation There are certain variations in the reading which do not seriously affect the meaning The form *vihvalisyāmi* appears as *vihvayisyāmi*, and *vihvadisyāmi* is merely a phonetic variation, *yuve* appearing as *huve* is also explained by substitution of *h* for *y* The root *yu* means mingling or joining, and in this context the joining of the insole with the blade The reading *kartam vā patisyāmi* is preferable to the printed one as it emphasises the alternative effects—either cutting the feet or falling into the pit There is also a reading *anrtād ātmānam jugupset* in which case the ablative is in seat—one should save oneself from unrighteousness and sin]

द्वादशोऽनुवाक
SECTION TWELVE

अणोरणीयान् महतो महीयानात्मा गुहायां निहितोऽस्य जन्तोः ।
तमक्रतुं पश्यति वीतशोको धातुः प्रसादान्महिमानमीशम् ॥१॥

आकाशादिसूक्ष्मपदार्थेभ्य अपि अणुतर महत्परिमाणात पृथिव्यादेरपि स्थूलतर सच्चिदानन्दरस परमेश्वर आत्मभूत सन् अस्य शरीरिण अनुग्रहाय सवृते हृदयाकाशे बुद्धौ नित्यसन्निहित तिष्ठति । अक्रतु अर्थात् प्रपञ्चकालुष्य-रहित अथवा भोग्येषु समीचीनत्वसङ्कल्परहित, महिमान अतिशयेन महान्त त ईश परमेश्वर तस्यैव धातु जगद्विधातु प्रसादात् अनुग्रहात् य अधिकारी पुरुष पश्यति वेत्ति स वीतशोक भवति । तस्मात् सा परा देवता प्रसीदतु । ता वय प्राप्नुयाम इति मुमुक्षोरुपासकस्य प्रार्थना ॥

अणो than the minute अणीयान् more minute महत. than the great महीयान् greater आत्मा the Infinite Self अस्य of this (born on the earth) जन्तो of the beings गुहायाम् in the concealed place, heart, intellect निहित set (य he who) अक्रतुम् without desire (based on values) महिमानम् supremely great तम् him ईशम् the Supreme Lord धातु of the creator प्रसादात् through grace पश्यति sees, realises (स he) वीतशोक freed from sorrow (भवति becomes)

1. The Infinite Self more minute than the minute and greater than the great is set in the heart of the beings here. Through the grace of the Creator one realises Him who is free from desires

based on values, who is supremely great and who is the highest ruler and master of all, and becomes free from sorrows

[This section purports to impart divine wisdom to a person who has attained the necessary purity required for it by the practice of righteousness extolled in the previous section Bhaṭṭabhāskara says that this section and the following one describe the nature of Paramātman and His worship (Paramātmopavarṇana and Mahāpuruṣārādhana) This stanza is found with slight variation in *Katha Up* II 20 and an exact duplicate of it is at *Śvetāśvatara Up* IV 20 The Supreme is subtler than ether and the minutest atom, for then only He can be present in everything whatever that exists Being thus all-pervasive He encompasses and transcends the sum total of the universe The statement that the Supreme resides in the heart of creatures does not imply a local habitation Then it would be tantamount to saying that the whole is confined in the part Therefore the limitation to the heart-lotus or the intellect means only the possibility of intuiting or communing with the Supreme in and through buddhi The word *akratum* in the text qualifying the Supreme is interpreted as free from desires based on personal valuations The Supreme is directly present as the innermost witness in everything His knowledge is not, therefore, derived through the internal organ which according to its constitution evaluates sensations and conceptions as agreeable and disagreeable, worthy and unworthy, acceptable and rejectable Being thus unconditioned, the Supreme is unlimited While the *Katha* passage emphasises the necessity of personal effort for the realisation of the Supreme—namely, for effecting *dhātuprasāda* or the purification of internal and external

organs—the variant text here is meant to stress that divine grace is the *sine qua non* of self-illumination and freedom from sorrow A familiar verse often on the lips of advaitic teachers runs thus ईश्वरानुग्रहादेव पुंसामद्वैतवासना । महाभयकृतत्राणा द्वित्राणा यदि जायते ॥—*Avadhūtagītā* quoted in *Citsukhī*]

सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्त जिह्वाः ।
सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥

सप्तसंख्याकाः प्राणाः तेषां सप्त दीप्तयः स्वस्वविषयप्रकाशनशक्तयः ते गृह्यमाणत्वेन सप्त संख्याका विषयरूपाः समिधः सप्तजिह्वाः इमे भूरादयः सप्त लोकाः—येषु लोकेषु देवमनुष्यादिशरीरवर्तिनः प्राणाः चरन्ति—सर्वेऽप्येते तस्मात् परमात्मनः प्रभवन्ति । सप्त ऋषयः सप्त छन्दांसि सप्त स्वराः इत्यादि सप्तसंख्यावच्छिन्ना अन्येऽपि गुहाशयात् परमेश्वरात् उत्पन्नाः, तत्र तत्र स्थापिताः च ॥

सप्त प्राणाः the seven prāṇas सप्त अर्चिषः the seven flames समिधः fuels सप्त जिह्वाः the seven tongues इमे these सप्त seven लोकाः worlds येषु wherein प्राणाः life-breaths चरन्ति move (एते these सर्वे all) तस्मात् from Him प्रभवन्ति originate सप्त सप्त seven and seven गुहाशयात् from the dweller in the secret place (of the heart) (उत्पन्नाः are originated) निहिताः set (च and)

2. From Him originate the seven prāṇas, the seven flames, their fuel, the seven tongues and the seven worlds in which the life-breaths move.

(Further other things that are) sevenfold also come forth from Him, who dwells in the secret place of the heart and are set (in their respective places)

[This mantra sets forth the creative power of the Divine Being who was presented as the object of worship in the immediately preceding one It occurs also in *Muṇḍaka* II 1 8 where *jihvā* is substituted by *homa* Bhaṭṭabhāskara interprets the verse as giving an account of God's creation of the senses, the seven planets, the seven sacrificial fires, their seven flames, and the seven worlds together with other sevenfold entities According to Śrī Śaṅkara and Sāyaṇa, the seven prāṇas are two eyes, two ears, two nostrils and mouth, the seven flames are the enlightenments produced by their activity, the external objects which stimulate their actions are their fuel, the seven tongues are Kālī etc described at *Muṇḍaka* 1 2 4 and the seven worlds are Bhūḥ to Satya The word *guhāśayāt* here is taken as the source of all sevenfold items, namely the Supreme dwelling in the heart In the *Muṇḍaka* this word occurs in the nominative plural and not in the ablative singular; and so there it qualifies the prāṇa-s which mingle in the heart during sleep There again the seven and seven refer to the items described in the previous line as placed in each living creature by God The purpose there is to show that all activities, their means and results with which a sacrificer is connected proceed from God Here God is described as the creative cause of the universe for the purpose of meditation The *Taittirīyasaṃhitā* IV 6, 5 has the following mantra on the pattern of which the present one is constructed for a philosophic purpose —

सप्त ते अग्ने समिधः सप्त जिह्वाः सप्तर्षंय. सप्त धाम प्रियाणि ।
सप्त होत्रा सप्तधा त्वा यजन्ति सप्त योनीरापृणस्वाघृतेन ॥]

अतः समुद्रा गिरयश्च सर्वेऽस्मात्स्यन्दन्ते सिन्धवः सर्वरूपाः ।
अतश्च विश्वा ओषधयो रसाश्च येनैष भूतस्तिष्ठत्यन्तरात्मा ॥३॥

अत परमात्मन सर्वे समुद्रा. सर्वे गिरयश्च प्रभवन्ति । गगाद्या बहुरूपा सिन्धव अर्थात् नद्य अस्मादेव स्यन्दन्ते स्रवन्ति । अत अस्मात् पुरुषात् एव व्रीहियवाद्या. विश्वा सर्वा. ओषधय मधुराम्लादिरसाश्च प्रभवन्ति । येन रसेन अर्थात् ओषधीना साराशेन भूत सबद्ध एष अहंप्रत्ययेन गम्यमान अन्तरात्मा सूक्ष्मशरीरी जीव स्थूलदेहे तिष्ठति ॥

अतः from Him सर्वे all समुद्रा. seas गिरय. mountains च and (प्रभवन्ति arise) अस्मात् from Him सर्वरूपा of every kind सिन्धव. rivers स्यन्दन्ते flow अत from Him च and विश्वा all ओषधय herbs रसा· essences च too (प्रभवन्ति arise) येन by which भूत formed, connected एष this अन्तरात्मा individual soul तिष्ठति dwells

3. From Him arise all the seas and mountains. From Him flow rivers of all kinds and from Him all herbs and essences come forth; united with the essence of the herbs the individual Soul seated in the subtle body dwells in creatures.

[This stanza is found also at *Mundaka* II. 1. 9 with slight alteration—*sarvā* for *viśvā*, *rasah* for *rasāh* and *bhūtaih* for *bhūtah* The singular *rasa* agrees with the singular *yena* which follows The *Mundaka* reading *bhūtaih* gives better sense as the word stands for the five elements, whereas here the singular has been interpreted as *sambaddha*, or connected, which sense is not usual Bhattabhāskara takes the word *sindhu* as denoting water of all kinds as found in wells, tanks and rivers He interprets also the fourth line *yena bhūtah antarātmā* as by

whom the jīvātman is produced as the enjoyer in the body Compare with this ममैवांशोजीवलोके जीवभूत सनातन in the *Gītā* The purpose of this whole stanza cited here again is to point out the necessity of knowing and worshipping the Supreme who is the only source of the universe]

ब्रह्मा देवानां पदवीः कवीनामृषिर्विप्राणां महिषो मृगाणाम् ।
श्येनो गृध्राणाꣳ स्वधितिर्वनानाꣳ सोमः पवित्रमत्येति रेभन् ॥४॥

स एव परमेश्वर इन्द्रादिदेवाना मध्ये उत्कृष्ट सन् ब्रह्मरूपेण नियामक भूत्वा वर्तते । तथा कवीना मध्ये पदवी शब्दसामर्थ्याभिज्ञ. अथवा पदवाक्यप्रमाणज्ञ, मेधाविना मध्ये ऋषि अतीन्द्रियवस्तुद्रष्टा, मृगाणा मध्ये शक्त्यादिक्यात् महिष, गृध्राणा पक्षिणा मध्ये शसनीय पक्षिराज, वनाना अर्थात् हिसकाना मध्ये स्वधिति. अर्थात् छेदनपरशु, विविधयागाना मध्ये सोमश्च भूत्वा रेभन् अर्थात् मन्त्रशब्दै स्तूयमान सन् स परमेश्वर पवित्रवस्तुसमूह सर्व अतीत्य वर्तते ॥

देवानाम् among gods ब्रह्मा the four-faced Brahmā कवीनाम् among composers पदवी master of right words विप्राणाम् among intelligent people ऋषि. the seer मृगाणाम् among animals महिष· buffalo गृध्राणाम् among birds श्येन: the kite वनानाम् among tools of destruction स्वधिति the cutting axe सोम the soma रेभन् sounding पवित्रम् what is pure अत्येति transcends

4. The Supreme having become the four-faced Brahmā among gods, the master of right words among the composers, the seer among the intelligent people, the buffalo among animals, the

kite among the birds, the cutting axe among the destructive tools and soma among the sacrificers, transcends all purifying agencies accompanied by the sound (of holy chant)

[This mantra is quoted from the *Taittirīyasaṃhitā* III 4 11 where Sāyana interprets it in a different way We find in this stanza, as interpreted now, the adumbration of the *vibhūtiyoga* of the *Gītā*, where individual instances of certain classes are mentioned as special abodes or symbols of the Supreme Being By practising special reverence for them a person learns values according to their excellence Sāyaṇa here interprets *vanam* as forest, *soma* as that ingredient of yāga and *pavitram* as purifying agency But in the samhitā context, according to him, *vana* is employed to denote a destructive tool, *pavitra* the *ūrṇāstuka* (i e straining wool) and *soma* the pressed soma juice In that context the mantra is a praise of soma But here it is interpreted to convey this sense. namely, that the Supreme Being who created the insentient world as described above became the leading principle in every group of objects.]

अजामेकां लोहितशुक्लकृष्णां बह्वीं प्रजां जनयन्तीः
सरूपाम् ।
अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगाम-
जोऽन्यः ॥५॥

लोहितशुक्लकृष्णा रजस्सत्वतमोगुणात्मिक जगत्सृष्टे· मूलकारणभूता अत एव अजा जन्मरहिता सुखदु.खमोहान्विताः बहुविधा· गुणत्रयात्मकत्वेन सरूपा प्रजा जनयती एका मयां एक अज जीव प्रीतिपूर्वक सेवमानः

अनुशेते तदनुसारेण वर्तते । अन्य: अज: विरक्तजीव: भुक्तभोगां एनां परित्यजति ॥

लोहितशुक्लकृष्णाम् having red, white and black colours (suggesting Sattva, Rajas and Tamas) सरूपाम् alike बह्वीम् many प्रजाम् creature जनयन्तीम् producing अजाम् unborn एकाम् the one Female (the causal substance of the universe, Prakṛti or Māyā) एक: one अज: unborn (jīva) जुषमाण: taking delight अनुशेते lies, remains attached. अन्य: other अज: unborn (jīva) हि verily भुक्तभोगाम् having had his delight एनाम् her जहाति leaves.

5. There is one unborn Female (Māyā, the uncaused substance of the universe) red, white and black (representing Sattva, Rajas and Tamas) producing manifold offspring of the same nature. There is one unborn (in the generic sense some jīvas who are attached) who lies by her taking delight in her; there is another unborn (in the generic sense those who are not attached) who leaves her after having enjoyed her.

[This stanza aims to teach the doctrine of bondage and liberation based on the principle of Māyā accepted by Vedānta for the explanation of the creation of the universe according to the advaitic system of it. Avidyā, Māyā and Prakṛti are taken to be synonyms. Prakṛti is the uncaused cause of the remaining categories posited to explain the stages of universal evolution. Therefore it is one and unborn. The term Prakṛti being grammatically feminine in gender *ajā* represents the unborn Female giving birth to the rest of creation. Red,

white and black represent either Tejas, Ap and Annam taught in *Chāndogya* VI 4 1 or the three gunas Sattva, Rajas and Tamas The manifold offspring produced by Prakṛti is described as having the same nature because the gunas of Prakṛti extend to every part of its effects In the second half of the stanza two types of individual souls, āsakta and virakta (passionate and dispassionate), are described—the former enjoy pleasures under the bondage of Māyā and the latter are averse to the pleasures and so are liberated from the thraldom to Māyā The word *bhuktabhoga* implies that the latter have done with enjoyments supplied by Māyā and so they are no more enslaved by her The word *prajām* in the first half and *aja* in the second half of this stanza are to be taken as generic plurals *prajā* actually appears in the plural form in *Śvetāśvatara* IV 5 where also this verse occurs]

हंसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत्
॥६॥

शुचौ शुद्धे ज्योतिर्मये दिवि सीदति इति शुचिषत् द्युस्थान., हन्ति सर्वदा गच्छतीति हस आदित्य, अन्तरिक्षे सीदति इत्यन्तरिक्षसत् मध्यस्थान, सर्वान् वासयतीति वसु वायु सूत्रात्मा, वेद्या पृथिव्या गार्हपत्यादिरूपेण अवस्थित होता अग्नि, दुरोणेषु गृहेषु पाकादिसाधनत्वेन स्थित. अतिथि लौकिकाग्नि, नृषु मनुष्येषु जीवचैतन्यरूपेण सीदतीति नृषत् चैतन्यात्मज्योति, वरेषु देवेषु अथवा वरणीये मण्डले सीदतीति वरसत्, ऋत सत्य यज्ञो वा तस्मिन् सीदतीति ऋतसन् अग्नि, व्योम्नि आकाशे सीदतीति व्योमसत् वायुः अप्सु उदकेषु वैद्युतरूपेण बडवाग्निरूपेण वा जायत इति अब्जा, गोषु रश्मिषु जायत इति गोजा, ऋतेन जात अर्थात् सर्वै दृश्यत्वेन जात. ऋतजा, अद्रौ

उदयाचले जात अद्रिजा, एवंभूत महानुभाव आदित्य बृहत् सर्वाधिष्ठान ऋत अबाध्यसत्यरूप ब्रह्मैव ॥

शुचिषत् abiding in clear sky हंस the sun अन्तरिक्षसत् abiding in the atmosphere वसु Vasu, the air that moves in the mid-region वेदिषत् dwelling in the sacrificial altar, earth होता fire दुरोणसत् dwelling in the home (as the domestic fire) अतिथि guest नृषत् seated in men वरसत् seated in gods ऋतसत् dwelling in the right, in the sacrifice (as fire) व्योमसत् dwelling in the sky अब्जा born in water (as badavā or submarine heat) गोजा born in the rays (of the sun) ऋतजा born rightly (visible for all) अद्रिजा born on the mountain बृहत् the great, basis of all ऋतम् the Supreme Truth

6. That which is the sun who abides in the clear sky, is the Vasu (the air that moves) in the mid-region, is the fire that dwells in the sacrificial altar and in the domestic hearth as the guest, is the fire that shines in men and in the gods, as the Soul, is the fire that is consecrated in the sacrifice, is dwelling in the sky as air, is born in water as submarine heat, is born in the rays of the sun, is the fire that is directly seen as the luminary, and is born on the mountain as the rising sun—that is the Supreme Truth, the Reality underlying all.

[This stanza in jagatī metre is the well-known Hamsa-mantra describing the Supreme Reality as it appears to the sage who has been illuminated Its original place is in the *Rgveda* IV 40 5 It is found in the *Vājasaneyīsamhitā* X 24,

XII 14, the *Taittirīyasamhitā* III 2 10 1, IV 2 1, etc and the *Kathopanisad* V 2 In the context of the samhitā, Sāyana interprets the mantra as describing the transcendent greatness of the sun, fire, etc according to the contexts Śrī Śaṅkarācārya points out in his commentary on this verse in the *Kathopanisad* that it can be congruously explained as referring to the Supreme Brahman in as much as the sun also is accepted as the form of the Supreme In fact, we find in the samhitās themselves the identity of the Divine Person in the orb of the sun, the Self dwelling in man and the Supreme Reality that is the background of the manifold universe The same Reality is designated and described as Indra, Mitra, Varuna Agni, Prajāpati and the rest Here also the omnific nature of that one Reality is evident The essence of the Hamsamantra is contained in the formula *yo'ham so'sau* which establishes the identity of the Self in man and the Deity in the sun Although in the common usage the word *hamsa* denotes a swan, in religious literature it stands for the Self, finite as well as Infinite, because of their uniqueness and unity According to the interpretation accepted here, the Sun is called *hamsa* because he moves everywhere; his abode is heaven, he is the animating power of air in the mid-region As the necessary ingredient of a sacrifice in the shape of fire, he dwells in the sacrificial altar and also in the civil fire to be tended like an honoured guest, as Vaiśvānara he dwells in men and gods While gods like Indra are invisible the sun is directly visible to all He rises in the eastern mountain His presence is known by the rays and by the submarine heat of water All these attributes of the sun represent symbolically Brahman and in this context it is asserted that Brahman is the one source and substratum of all that has been described by the mantra Therefore in the light of śāṅkarabhāsya and Sāyana's

commentary the term *Vasu* denotes the Sūtrātman holding the universe, *atithi* the soma juice stored in the pot (*durona*) or the brāhmana guest entertained at home, *abjā* the shark, conch, mother of pearl and the like produced in water, *gojā* the corn produced on the earth or milk milked from the cow, and *adrijā* the trees and rivers originating from the mountain According to Śankarācārya the ending phrase informs us that each item described above is but an appearance of that unsublatable Reality which is the final cause—*Rtam Brhat* The man who rejects the illusory world described in the immediately preceding stanza realizes the truth described in this one]

यस्माज्जाता न परा नैव किंच-
नास य आविवेश भुवनानि विश्वा ।
प्रजापतिः प्रजया संविदान-
स्त्रीणि ज्योतीꣳषि सचते स षोडशी ।।६क।।

जाता सृष्ट्यादौ उन्पन्ना प्रजा यस्मात् परमात्मन । परा भिन्ना न भवति । सृष्टे पूर्व ब्रह्मव्यतिरिक्त किचन नैव आस । य प्रजापति सर्वाणि भुवनानि अर्थात् भुवनवर्तीनि शरीराणि जीवरूपेण आविवेश, स स्वस्मादुत्पन्नया प्रजया सविदान. तादात्म्य लभमान वर्तते । पुनश्च स परमेश्वर अग्न्यादित्यचन्द्ररूपाणि त्रीणि ज्योतीषि सचते समवैति । स च परमेश्वर. षोडशकलायुक्त, अत शोडशीत्युच्यते ।।

जाता what is born यस्मात् from whom परा other, different न (भवति is) not न एव not at all किचन whatsoever आस did exist (before creation other than Brahman) य who विश्वा (विश्वानि) all भुवनानि worlds, beings dwelling in it अविवेश entered (स he) प्रजापति lord of creatures प्रजया with the

creatures born सविदान establishing the relation of identity (वर्तते remains) त्रीणि three ज्योतीषि lights सचते serves, identifies itself with स he षोडशी possessor of sixteen parts

6 (A) The beings born from Prajāpati are not separate from Him. Before their birth nothing whatsoever existed other than Him, who entered all the creatures of the world as their in-most Self Prajāpati has identified Himself with the creatures. He imparts the three luminaries, fire, sun and moon, lustre by identifying Himself with them. He is endowed with sixteen parts.

[In the previous stanza it was asserted that the manifold universe is the Supreme Reality designated as *Ṛtam Bṛhat* The common man who witnesses created beings only cannot accept this as a matter of experience This passage, therefore, reasserts the Vedic idea that the manifold sensible universe is in reality non-different from the Supreme, though it appears not so to the uninitiated observer This passage occurs in the *Taittirīyabrāhmana* III 7 9 with the first eight words reading as यस्मान्नजात परो अन्यो अस्ति which is grammatically perfect Bhattabhāskara explains that Prajāpati is the Divine Providence who creates all beings, who supplies them with the ten senses, and the five elements constituting their bodies and minds, and the three luminous worlds in which they dwell, and who supports them as the indwelling Spirit According to Sāyana, the sixteen parts or kalās are prāna, śraddhā, five elements, indriya, mind, food, vīrya (virility), tapas, mantra, sacrifice, the worlds, and the names, given in the *Praśnopanisad* VI 4 He interprets the *Taittirīyabrāhmaṇa* passage just

referred to taking *sodaśī* as the name of the soma cup This passage and the coming one in gāyatrī metre are entered up here from the shorter version as they are missing in the longer one which I have followed as the basis for the text here]

विधर्तारꣳ हवामहे वसोः कुविद्वनाति नः ।
सवितारं नृचक्षसम् ॥६ख॥

प्रजाना विविध धारयितार सवितृरूपेण जगत् अनुगृह्णान नृणा शुभाशुभकर्मणा साक्षिरूपेण द्रष्टार परमात्मान स्तुत्या आह्वयाम । स च अस्मभ्य वरिष्ठ बहु धन ददातु ॥

अथवा वसो ब्रह्मज्ञानरूपस्य धनस्य विधर्तार विशेषेण सपादयितार सवितार अस्मद्बुद्धिप्रेरयितार नृचक्षस नराणा आचार्यरूपेण दर्शनदातार अथ वा तत्त्वविद्याप्रवक्तारं परमेश्वर अस्मादनुग्रहार्थ आह्वयाम । स च परमेश्वर अस्माक प्रार्थित कुवित् अर्थात् प्रभूत वनाति ददाति ॥

विधर्तारम् the manifold sustainer नृचक्षसम् witness of men सवितारम् Savitr, the impeller or creator हवामहे we invoke न. for us वसो of excellent wealth कुवित् plenty वनाति may he give.

6 (B) We invoke the creator of the universe who sustains the creation in many ways and who witnesses the thoughts and deeds of men. May He grant us plenty of excellent wealth.

[This gāyatrī stanza is also reproduced from the samhitā The translation is based on Bhattabhāskara Sāyana informs us that this is a prayer made by the aspirant who wishes Supreme illumination So according to him *vasu* means the riches of divine knowledge and *vidhartr* is the grantor of it

Savitā impels our intellect towards that knowledge To harmonise with this interpretation he takes *caksas*, the terminal word, in the root-sense i e revealer or expounder The five gāyatrī stanzas which follow this one in the shorter version will appear in one of the succeeding sections of the longer version So they are not incorporated here]

घृतं मिमिक्षिरे घृतमस्य योनिर्घृते श्रितो घृतम्वस्य धाम ।
अनुष्वधमावह मादयस्व स्वाहाकृतं वृषभ वक्षि हव्यम्॥७॥

पूर्वे यजमाना होमीयाग्नौ घृत मिमिक्षिरे सिञ्चन्ति स्म । अस्य अग्ने तत् घृत योनि कारणम् । अयमग्नि घृतप्रियत्वात् घृते अवस्थित । घृतमेव अस्य विश्रामस्थान अथवा तेजोहेतु । एवभूत हे अग्ने अनुष्वध अस्मदीय हवीरूप अन्न अनुसृत्य आत्मान देवान् च अस्मिन् यागे आनय । मादयस्व च अर्थात् हृष्टान् कुरु । हे वृषभ स्वाहाकृत स्वाहाकारेण अस्माभि दत्त हव्य वक्षि देवान् प्रापय ॥

घृतम् water, clarified butter मिमिक्षिरे they poured, घृतम् clarified butter अस्य his योनि source, घृते in clarified butter श्रित he who has the support, घृतम् clarified butter उ alone अस्य his धाम place, luminant (हे अग्ने O Fire) अनुष्वधम् with every offering of oblation (देवान् Gods) आवह bring here मादयस्व delight हे वृषभ O thou excellent one स्वाहाकृतम् what has been offered with the utterance of *svāhā* हव्यम् oblation वक्षि convey

7. The sacrificers poured clarified butter into the consecrated Fire. Clarified butter is the place of origin of this one and in clarified butter is his support. Indeed clarified butter is his luminant

and residence. O Fire, with every offering of oblation bring here the gods and delight them. O thou excellent one, convey to gods the offerings we have made with *svāhā*.

[This hymn to Fire is cited from the *Ṛgveda* II 3 11 here to propitiate the sacrificial Fire, so that through sacrificial acts one may attain to conditions suitable for spiritual illumination Bhaṭṭabhāskara takes this to be a verse lauding the Supreme as the Fire and reads *mimikṣe* for *mimikṣire* which reading would give the meaning, he creates water In the saṁhitā-s Agni is described as devānām devaḥ and amṛtānām prathamaḥ and so all the other gods are propitiated through Him He is the carrier and mouth of the offerings made to all gods]

समुद्रादूर्मिर्मधुमाँ उदारदुपांशुना सममृतत्वमानट् ।
घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानाममृतस्य नाभिः ॥८॥

समुद्रात् सर्वप्रपञ्चस्य उत्स्यन्दनस्थानात् परमात्मन ऊर्मिसदृश प्रपञ्च मधुमान् भोग्यत्वेन माधुर्ययुक्त उदारत् उदगच्छत् । घृत स्वप्रकाश यत् अस्ति तस्य प्रणवरूप नाम सर्वेषु वेदेषु गुह्य भवति । तस्य ध्यानकाले उपाशुना उच्चार्यमाणेन अमृतत्व सम् आनट् सप्राप्नोति । तच्च प्रणवाख्य नाम देवाना जिह्वा जिह्वाया सर्वदा वर्तते इति यावत् । किच तत् प्रणवरूप अमृतस्य मोक्षस्य नाभि नहन आश्रयस्थानम् ॥

समुद्रात् from the vast fount of creation ऊर्मि wavelike (universe) मधुमान् delightful to creatures उदारत् arose यत् that which घृतस्य of the Self-luminous Supreme नाम name

तत् that गुह्यम् hidden, (तस्य of that) उपांशुना by slow repetition अमृतत्वम् immortality सम् आनट् one attains, (तत् that) देवानाम् of the contemplative sages जिह्वा tongue, अमृतस्य of undying bliss नाभि centre of support

8. From the Supreme Fount, vast as the ocean, arose the universe in the shape of waves yielding enjoyment to created beings The name designating the self-luminous Reality and consisting of the syllable Om is hidden in the Vedas. By contemplating on the Supreme along with the slow repetition of that name one attains to Immortality. This designation of the Supreme is on the lips of contemplative sages and it is the central support of undying bliss

[This also is a stanza quoted from *Rgveda* IV. 58 1 in order to support the view that the syllable Om is the means of attaining release from the cycle of birth and death To fit into the context the translation has been made explanatory in the light of Sāyana's words, though it may appear somewhat far-fetched Bhattabhāskara explains it closer to the possible original meaning which it may have in the samhitā context]

वयं नाम प्रब्रवामा घृतेनास्मिन् यज्ञे धारयामा नमोभिः ।
उप ब्रह्मा शृणवच्छस्यमानं चतुःशृङ्गोऽवमीद्गौर एतत् ॥९॥

ज्ञानार्थिन वय अस्मिन् ज्ञानयज्ञे घृतेन दीप्तेन स्वप्रकाशचैतन्यरूपेण निमित्तभूतेन प्रणवरूप ब्रह्मण अभिधान सर्वदा ध्यायन्त प्रब्रवाम । ततश्च

नमस्कारै युक्ता वय तत् ब्रह्मतत्त्व चित्ते धारयाम । अस्माभि शस्यमान स्तूयमान पार्श्ववर्तिभि उपाश्रृण्वत् एतत् ब्रह्मतत्त्व चतुश्शृङ्ग अकारोकार- [illegible] गौर निष्कामै उच्चार्यमाणत्वात् निर्मल ऋषभ प्रणवरूप अवमीत् प्रतिपादयामास ॥

वयम् we अस्मिन् in this यज्ञे in the sacrifice (of contemplation) घृतेन (having) the self-luminous (as the cause) नाम the designation Om प्रब्रवामा (प्रब्रवाम) may we always repeat नमोभि along with salutations धारयामा (धारयाम) may we hold in mind चतुश्शृङ्ग four-horned गौर white (ऋषभ bull) शस्यमानम् being lauded उपाश्रृणवत् within the hearing of (other lovers of truth) एतत् this ब्रह्म Brahman अवमीत् revealed, expressed

9 May we always repeat in our contemplative sacrifices the designation Om which has for its cause the Self-luminous Reality and may we also hold Him in our hearts with salutations The four-horned white Bull has expressed this Supreme Brahman praised by us in the hearing of co-seekers.

[Here is another citation from the *Ṛgveda* IV 58 2 designated to express the glory of Pranava according to Sāyana on whom the above explanatory rendering is also based The root *ghṛ* has the meaning of trickling and shining Based on the latter sense Sāyana interprets *ghṛta* as the Self-luminous Reality and the *nāma* as Pranava expressing It according to the Upanisads The context here has been declared as that of higher knowledge (*vidyāprakaraṇa*) and *yajña* is taken as Jñānayajña or Ātmayāga The four-horned

white Bull represents the syllable Om described as *chandasām ṛsabhah viśvarūpah* in the beginning of *Taittirīyopanisad* The four horns are the four sound elements in the Pranava Whiteness is argued to be the result of its being repeated by holy men free from all worldly desires Bhattabhāskara explains the mantra in the sacrificial sense as a praise of water and thereby an indirect glorification of Paramātman who has created water The term *ghṛta*, that which has trickled, denotes water Brahmā then is the lord of speech and the four-horned one is the sacrifice which like a white animal is purifying]

चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य । त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्यां आविवेश ॥१०॥

प्रणवस्य अकारोकारमकारनादरूपाणि चत्वारि शृङ्गाणि सन्ति । प्रणवरूपस्य अस्य ब्रह्मण. विश्वतैजसप्राज्ञरूपा त्रय पादा इव प्राप्तिसाधनानि भवन्ति । अस्य शीर्षस्थानीये चिदचिद्रूपे द्वे शक्ती स्त । पुनश्च अस्य हस्तस्थानीया सप्तलोका सन्ति । एव त्रिप्रकारेण अकारोकारमकारेषु विश्वतैजसप्राज्ञेषु विराट्हिरण्यगर्भाव्याकृतेषु च सबद्ध प्रणवरूपी वृषभ मह तेजोरूप ब्रह्मतत्त्व रोरवीति, अतिशयेन प्रतिपादयति । अर्थात् चैतन्यात्मस्वरूपो देव सर्वप्राणिदेहान् प्रविश्य सत्तास्फूर्तिदानेन सर्वान् धारयति ॥

अस्य belonging to him चत्वारि four शृगा (शृगाणि) horns, त्रय three पादा feet, द्वे two शीर्षे heads अस्य belonging to him सप्त seven हस्तास (हस्ता) hands त्रिधा in a threefold manner बद्ध connected वृषभ the Bull मह Self-luminous Supreme Reality रोरवीति cries out, eloquently declares—देव. the Supreme मर्त्यान् mortals आविवेश entered.

10. The syllable Om conceived as the Bull possesses four horns, three feet and two heads. He has seven hands. This Bull connected in a threefold manner, eloquently declares the Supreme. The Self-luminous Deity has entered the mortals everywhere.

[This is the well-known allegoric stanza of the *Ṛgveda* IV 58 3 variously interpreted in different contexts Patañjali in his *Great Commentary* on Pānini explains it as representing the various flexions of speech, Bhaṭṭabhāskara takes it as a eulogistic representation of the sacrifice with auxiliaries, and Sāyana here interprets it as the syllable Om already metaphorized as a bull The word *vṛṣabha* conventionally means a bull and etymologically that which rains (plenty) The meditation on Pranava is stated to confer on the aspirant spiritual riches The *vrsabha*, or Pranava, has four horns as indicated in the previous note Om is also the Reality expressed by it, and that Reality is reached through the three feet or steps, namely, the waking, sleeping and dreaming of the individual soul, and also the universe, the soul embodied in the universe and its unevolved cause The higher and lower aspects of Prakrti, taught in the *Gītā* chapter VII, are considered as His two heads The seven worlds are fancied to be His hands Being the ground of all that exists this *vrsabha* is connected with the threefold aspects of subjective and objective universe mentioned just now The *ersabha* or bull bellows loudly Here the Pranava declares the Supreme Reality eloquently This declaration here implies the presence of Paramātman in all creatures and His sustaining of them According to Bhaṭṭabhāskara the four horns are the four adjutants of the sacrifice, Adhvaryu, Hotr, Brahman, and

Udgātṛ, the three feet are Gārhapatya, Āhavanīya, and Anvāhāryapacana; the heads are the institutor of the sacrifice and his wife or the Prāyanīya and Udayanīya, the seven metres headed by gāyatrī are the seven hands The body of the sacrifice is bound in a threefold manner by three savana-s or ceremonies connected with the extraction of soma The Yajña grants desired objects So it is *vṛsabha* The noise produced by the bull compares to the chant of the three Vedas at the sacrifice The Lord Himself entered human beings through the sacrifices in which He is worshipped]

त्रिधा हितं पणिभिर्गुह्यमानं गवि देवासो घृतमन्वविन्दन् ।
इन्द्र एकं सूर्य एकं जजान वेनादेकं स्वधया निष्टतक्षुः ॥११॥

देवास सात्त्विका साधका. त्रिधा विश्वतैजसप्राज्ञरूपेण विराट्हिरण्यगर्भाव्याकृतरूपेण च पिण्डाण्डब्रह्माण्डयो निहित पणिभि स्तोतृभि अर्थात् उपदेष्टृभि आचार्य गोप्यमान घृत स्वप्रकाश ब्रह्मतत्त्व गवि तत्त्वमस्यादिरूपाया वाचि अन्वविन्दन् अनुक्रमेण प्राप्तवन्त । इन्द्र विराट्पुरुषः एक जाग्रदुपलब्ध जजान उत्पादितवान् । हिरण्यगर्भरूपी सुर्य तैजस एक स्वप्नरूप जजान निर्वर्तितवान् । वेनात् दु खराहित्येन कमनीयात् अव्याकृतात् एक सुषुप्त निष्पन्नम् । स्वधया स्वप्रतिष्ठितमहिमरूपया चिदा जाग्रत्स्वप्नसुषुप्तिरूपा· निष्टतक्षु निर्मिता ॥

देवास. (देवा) god-like sages त्रिधा in a threefold way हितम् laid (in the three stages of experience and the three aspects of evolution) पणिभि by teachers who recite the glory of the Supreme गुह्यमानम् concealed (as the Supreme secret घृतम् the Self-luminous Reality गवि in speech अन्वविन्दन् attained in

order इन्द्रः the lord (residing in the waking soul and the perceived universe) एकम् one (waking experience) जजान created सूर्य the sun (Hiranyagarbha) एकम् one (experience of dream) (जजान created) वेनात् from the attractive one (i. e unevolved cause in which there is no sorrow and hence attractive) एकम् one (state of sleep) (निष्पन्नम् was produced) स्वधया by the self-supporting (Self) निष्टतक्षुः were shaped (the three categories mentioned)

11. God-like sages attained in the order (of their spiritual practices) the Self-luminous Reality laid in the three states of consciousness and secretly held by the teachers who praise it by chants in the Vedic speech (the great formulas such as 'Thou art That'). Indra or Virāṭ, the regent of the visible universe and the waking consciousness created one, the visible world. Sūrya representing Taijasa and Hiranyagarbha created one, namely, the world of dream, and from Vena came the remaining one, the dreamless sleep By the self-supporting Paramātman all these threefold categories were fashioned.

[This is yet another samhitā mantra (*Ṛgveda* IV 58 4) reproduced here and interpreted as a description of Om and the Reality denoted by it As I have done above in order to comport with the context, following Sāyana, I have given here also only an explanatory rendering The word *pani* is etymologized by Sāyana as panegyrizer based on the meaning of 'praise' attached to the root *pan* Thus *paṇi* is

taken to be an ācārya who recites the glory of the Supreme for the benefit of his disciples *Vena* is taken to be the Avyākṛta as there is no sorrow in it. All these allegorizations may be a distortion of an earlier text to yield a later meaning Since, however, the context in which a stanza is found is fundamentally important for the religious interpretation, the commentary has been taken as the only guide in fixing the meaning here and wherever the same situation had to be confronted. Bhattabhāskara interprets the stanza as a creationistic passage]

यो देवानां प्रथमं पुरस्ताद्-
विश्वाधिको रुद्रो महर्षिः ।
हिरण्यगर्भं पश्यत जायमानँ
स नो देवः शुभयास्मृत्या संयुनक्तु ॥१२॥

य विश्वाधिक· विश्वस्य कारणत्वेन तस्मादधिक अथवा विश्व अधिकारि-वर्ग अतिक्रम्य स्थित रुद्र· वेदप्रतिपाद्य अथवा अन्तकाले सर्वस्य रोदयिता ऋषीणा अतीन्द्रियद्रष्टॄणा मध्ये महत्वात् महर्षि सर्वज्ञ अथवा सर्वार्थसाधन-दृष्टित्वात् महादृष्टि, यश्च अग्नीन्द्रादिदेवाना प्रथम आदिभूतं हिरण्यगर्भ सूत्रात्मान पुरस्तात् अग्नचादिदेवतानां उत्पत्ते पूर्वमेव जायमान पश्यत साक्षात् करोति अथवा अविघ्न अभिमुखतया वीक्षते । स. देव. तादृश परमेश्वर अस्मान् ससारनिवर्तकत्वेन शोभनया ब्रह्मतत्त्वानुस्मृत्या सयुक्तान् करोतु ॥

य: he who विश्वाधिक. superior to all रुद्र Rudra, revealed in the Vedas महर्षि the Supreme Seer (य he who) देवानाम् among gods प्रथमम् first हिरण्यगर्भम् Hiranyagarbha पुरस्तात् before (other gods) जायमानम् who is being born पश्यत (पश्यति)

sees स such देव. the Lord न us शुभया beneficial स्मृत्या with remembrance सयुनक्तु may join.

12. May He, the Lord, join us with beneficial remembrance—He who is superior to all, who has been revealed in the Vedas, who is the Supreme Seer and who sees Hiranyagarbha who is the first among the gods and who is born before all the rest.

[From the indication in the stanza it is accepted that this is one of those mantras prescribed as a prayer for the attainment of illumination through the grace of Parameśvara Hiranyagarbha represents the sum total of jīvas residing in all the bodies, hence He is also called Sūtrātman or the Self that pervades creation as a thread The Supreme Divine functions as Hiranyagarbha for setting in motion the entire creation, and hence the latter is the first-born and the Lord of all other gods The present participle *jāyamānam* implies that the Supreme is ever face to face with the individual jīva represented by Hiranyagarbha viewed as a totality The word *Rudra* is explained variously—revealed in the Vedas, giver of knowledge, causer of cry of sorrow at dissolution—by etymologizing as *ru* plus *dra* or *rud* plus *ra*. The epithet *ṛṣi* is given to one who directly sees the Truth or who sees more than what others see, and so *maharṣi* here is the all-seeing God The whole stanza occurs also in *Śvetāśvataropaniṣad* III 4 and IV 12 with some verbal variation Here also *viśvadhiyo* occurs in the longer version in the place of *viśvādhiko* found in the shorter one I have retained in the text the latter reading for metrical euphony and clarity of meaning Bhattabhāskara explains that the remembrance meant here is the

knowledge of God attained through His grace According to Sāyana the beneficial remembrance consists in the unbroken thought of the Supreme Reality]

यस्मात्परं नापरमस्ति किञ्चित्
यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित् ।
वृक्ष इव स्तब्धो दिवि तिष्ठत्येक-
स्तेनेदं पूर्णं पुरुषेण सर्वम् ॥१३॥

यस्मात् ब्रह्मतत्त्वात् पर उत्कृष्ट अपर अन्यत् किञ्चित् नास्ति । यस्मात् अणीय अल्पतर अपि वस्तु नास्ति । कश्चित् महत्तर अपि नास्ति । यश्च एक परमात्मा वृक्ष इव निश्चल सन् द्योतनात्मनि स्वे महिम्नि तिष्ठति । तेन पुरुषेण व्यापकेन इदं सर्व पूर्ण नैरन्तर्येण व्याप्तम् ॥

यस्मात् than whom परम् higher अपरम् different किञ्चित् anything न अस्ति there is not यस्मात् than whom अणीय more minute न not कश्चित् anyone ज्याय greater, older न अस्ति there is not (य he who) एक. alone वृक्ष इव like a tree स्तब्ध established दिवि in heaven, in his own glory तिष्ठति stands तेन by that पुरुषेण by the Person इदम् this सर्वम् all पूर्णम् filled

13 Other than whom there is nothing higher, nothing minuter, nothing greater, by that Purusa—the One who stands still like a tree established in heaven—all this is filled

[The object of unbroken remembrance stated in the previous stanza is now further described here The Paramātman is all that exists even as the visible universe The simile of the tree here is perhaps akin to that of the eternal banian

with roots in heaven described at *Katha* VI 1 At *Taittirīya-brāhmana* II 8 9 we get the following two stanzas which throw light on the *vṛkṣa* mentioned here कि स्विद् वन क उ स वृक्ष आसीत् यतो द्यावापृथिवी निष्टतक्षु । मनीषिणो मनसा पृच्छतेदु तत् यदध्यतिष्ठत् भुवनानि धारयन् ।। ब्रह्म वन ब्रह्म स वृक्ष आसीत् यतो द्यावापृथिवी निष्टतक्षु । मनीषिणो मनसा विब्रवीमि व ब्रह्माध्यतिष्ठत् भुवनानि धारयन् ।। Was it a forest? What was the tree from which the world was fashioned? O wise men, think out an answer for this and verify it by ascertaining from your preceptor Further, ask what is the cause which sustains all the world within itself? This is the reply of the teacher Brahman is the forest, Brahman is the tree out of which heaven and earth were fashioned, for all efficiency needed is in Brahman O wise ones, I, the teacher, have arrived at this conclusion and tell you so That Brahman stands above all other causes, holding the whole universe in Itself—Bhattabhāskara gives the etymology of *vṛkṣa* as वृत्वा क्ष्मा सीदति इति वृक्ष, implying the immanent aspect of God, and interprets *divi tiṣṭhati* in the words द्योतनशीले परमात्मनि अपृथग्भावेन तिष्ठति । Thus he implies that the same Supreme Divinity is non-different in the transcendent and immanent aspects Sāyana interprets *divi* as the self-supporting glory of Paramātman This mantra is found in the same form at *Śvetāśvatara* III 9]

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां बिभ्राजते यद्यतयो विशन्ति
॥१४॥

अग्निहोत्रादिसत्रान्तेन कर्मणा अमृतत्व पुमास न अश्नुवते, तथा पुत्र-पौत्रादिकया प्रजया अपि अमृतत्व न अश्नुवते; पात्रेभ्यो दत्तेन बहुविधफल-साधनेन धनेनापि अमृतत्व न अश्नुवते । पर तु उक्ताना सर्वेषा लौकिक-

वदिकव्यापाराणा त्यागेन एके अर्थात् केचित् एव अन्तर्मुखा अमृतत्व आनशु प्राप्नुवन्ति—यत् अमृतत्व इन्द्रियनियमनशीला यतय विशन्ति । तत् नाक परेण स्वर्गस्यापि उपरि स्थित अपि स्वकीयबुद्धिगुहाया निहित सत् विशेषेण अन्तर्मुखाना दीप्यते ॥

कर्मणा by work न not, प्रजया by progeny न not, धनेन by wealth (given as gift) (न not), एके some त्यागेन by giving up (all these) अमृतत्वम् immortality आनशु attained यत् That which यतय hermits विशन्ति attain (तत् that) नाकम् heaven परेण above निहितम् placed गुहायाम् in the ether of the heart बिभ्राजते shines

14 Not by work, not by progeny, not by wealth, they have attained Immortality. Some have attained Immortality by renunciation That which the hermits attain is laid beyond the heaven; yet it shines brilliantly in the (purified) heart

[This is one of the widely quoted stanzas of this Upanisad interpreted by Bhattabhāskara and Sāyana in two distinct ways According to both these commentators, it lays down the means for the attainment of the Supreme Being whose attributes, power and grace were described in the previous stanzas. Both of them agree that immortality resulting from the knowledge of the Supreme is attained only by some who have undergone the necessary discipline The passage, however, does not imply that work, progeny and gift of wealth are condemned as futility To think so would be discarding the evidence of the Vedas The purpose of the passage here is to stress the supreme importance of renunciation for the attainment of divine knowledge, which is the goal of the

twofold religious path named *pravṛtti* and *nivṛtti*. Bhaṭṭa-bhāskara considers that *tyāga* here means *phalatyāga* or the surrender of the fruits of religious acts and of deeds of charity. The regular duties meant to secure absolution from the threefold debt to ancestors, gods and Ṛṣis cannot be neglected. The Supreme Being is realised in the highest heaven as well as in one's own heart. He is attained by those who study the Vedas, understand their import, perform duties laid down by them, habitually control the senses and continuously practise divine contemplation. They surrender the fruits of their actions to the Most High, consequently they are not bound by the actions they do. Sāyana thinks that this passage teaches total renunciation associated with sannyāsa which is necessary for the attainment of Immortality. Small devotions like Agnihotra, extended sacrificial sessions designated Sattra and ordinary work of common service, however helpful these might be in generating the desire to know the Supreme, they cannot by themselves give Immortality. The knowledge of Paramātman and freedom come to one only by renouncing other interests and concentrating oneself on that ideal. There is a reading *bibhrājadetad* in the place of *bibhrājate yad* adopted here in the printed text. The pronoun in the first case emphasizes the realisation of the Infinite Self in one's own Self and that in the second stresses the identity of the Self in oneself with the Divine in the highest heaven. The reading *tyāgenaikenāmṛtatvam* has no documentary basis, *eke* implies only the rareness of the mature type of aspirants who have the necessary preparation for Immortality. This stanza and the succeeding one are found also at *Kaivalyopaniṣad* 1. 2. 4.]

वेदान्तविज्ञानविनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः
ते ब्रह्मलोके तु परान्तकाले परामृता(त्):परिमुच्यन्ति
सर्वे ॥१५॥

वेदान्तजनितविज्ञानेन उपनिषदुत्पन्नसंसारनिवर्तकपरमात्मज्ञानेन अभिधानत तात्पर्यतश्च निश्चितजीवब्रह्मैक्यबोधा सन्यासेन सर्वकर्मपरित्याग-लक्षणेन केवलब्रह्मनिष्ठालक्षणेन अथवा कर्मफलानि ईश्वरे समर्प्य प्रमाण-विपर्ययविकल्पनिद्रास्मृतिरूपाणा पञ्चाना चित्तवृत्तीना निरोधेन प्राप्तयोगा शुद्धसत्त्वा अर्थात् विषयभोगव्यावृत्तचित्ता नियमनशीला अत एव यतय ये मुमुक्षव ते सर्वे परामृता सन्त अर्थात् परम अमरणधर्मक ब्रह्म आत्मत्वेन साक्षात्कुर्वन्त जीवन्त एव ब्रह्मभूता सन्त संसारावसानसमये ब्रह्मलोके ब्रह्मणि देशान्तरप्राप्ति विना परिमुच्यन्ति प्रदीपनिर्वाणवत् भिन्नघटाकाशवत् च निवृत्ति उपयान्ति ॥

वेदान्तविज्ञानविनिश्चितार्था those who have rigorously arrived at the conclusion taught by Vedānta through direct knowledge सन्न्यासयोगात् through renunciation (taught by the word *tyāga* in the preceding stanza) and by the practice of the discipline of yoga शुद्धसत्त्वा whose minds have been purified ते सर्वे they all यतय aspirants striving for self-control परामृता having attained the immortality consisting of identity with the Supreme परान्तकाले तु at the time of final departure ब्रह्मलोके in the region of Brahman परिमुच्यन्ति dissolve themselves, get themselves liberated

15 Having attained the Immortality consisting of identity with the Supreme, all those aspirants who strive for self-control, who have rigorously arrived at the conclusion taught by the

Vedānta through direct knowledge, and who have attained purity of mind through the practice of the discipline of yoga and steadfastness in the knowledge of Brahman preceded by renunciation, get themselves released into the region of Brahman at the dissolution of their final body.

[This stanza is commented on by Śrī Śankarācārya at *Mundaka* III. 2. 6 adopting the reading *Brahmalokesu* for *Brahmaloke tu* and *Parāmrtāh parimucyanti* for *Parāmrtāt parimucyanti*. The explanation and rendering given above follow his authority. According to Śrī Śankarācārya, the goal of Vedānta is *Paramātmavijñāna* or Self-realisation. The central theme of this verse is that this knowledge is attained through inner purity gained by taking to *sannyāsa* and *yoga*. Sannyāsa implies renouncing worldy and religious work and preferring to remain forever steadfastly in the consciousness of Brahman. This is also yoga. Those who perpetually strive to keep this spiritual state are called *yati*-s. The last moment of life is called *antakāla*, end-time. Souls fated to rebirth confront *antakāla* repeatedly, but the soul that is illumined by the wisdom of Vedānta takes his last birth, and consequently he meets with his *parāntakāla*, final end-time. The same author explains *brahmalokesu* in the plural distributively from the view-point of many liberated souls who all merge into one Brahman. The word *parāmrtāh* denotes the attainment of Immortality while one is living on the earth, and the verb *parimucyanti* implies the merging of the individual Self then and there, at the time of death, into the Supreme Self without leaving a trace of separate individuality—just as the birds flying across the sky do not leave any footprint there or the fish moving in water leave no trail of a path.

With the attainment of illumination the aspirant becomes *parāmṛta* and at the fall of the body he becomes *parimukta*, no more to be born again. Sāyaṇa following *Śāṅkarabhāṣya* in spirit finds no difficulty in explaining the plural *Brahmalokeṣu* by accepting the reading *Brahmaloke tu* printed in our text. He says that though jñāna is the sole cause of liberation sannyāsa is necessary along with it. Yoga is taken by him in the Pātañjala sense, and he stresses its necessity for the purity of mind which mainly consists in turning oneself away from objects that stimulate one's desires. Jñāna dispels ignorance by revealing the Truth, but tyāga and yoga are necessary to engender the undistracted and pure state of mind in which alone knowledge could shine unintermittently. *Brahmaloka* here does not imply any locality, but Brahman Itself. The reading *parāmṛtāt* is justified by him in the following way. *Parāmṛta* stands for *Avyākṛta* from which ignorant people are not liberated even at the time of their final dissolution, while those who have Brahman-knowledge are liberated from it at the fall of their body. According to Bhattabhāskara, sannyāsa implies dedication of the fruits of actions to God and yoga the practice of samādhi. He points out also that *sarve* includes all āśrama-s and castes.]

दह्रं विपापं वरवेश्मभूत यत् पुण्डरीकं पुरमध्यसꣳस्थम् ।
तत्रापि दह्रे गगनं विशोकं तस्मिन् यदन्तस्तदुपासितव्यम् ॥१६॥

दह्र अल्पप्रमाण विपाप पापरहित शुद्ध वरस्य श्रेष्ठस्य परमात्मन. उपलब्धिस्थानत्वेन उपासनास्थानत्वेन च गृहरूप पुरमध्यसस्थ नगरमध्यस्थितराजभवनस्थानीय यत् पुण्डरीक हृदयकमल अस्ति तत्र तस्मिन्नपि पुण्डरीके

दह्ले अल्पप्रदेशे अन्त अन्तर्भागे विशोक शोकरहित गगन आकाशवदमूर्त यत् ब्रह्मतत्त्व अस्ति तत् उपासितव्य ध्यातव्य श्रेयोर्थिभि ॥

दह्लम् small विपापम् sinless, pure वरवेश्मभूतम् the residence of the Supreme पुरमध्यसस्थम् situated in the centre of the citadel (of the human body) यत् that which पुण्डरीकम् the lotus (of the heart) तत्र in it अपि further तस्मिन् in that दह्ले small space (of the heart) अन्त inside विशोकम् sorrowless यत् which गगनम् ether (अस्ति there is) तत् that उपासितव्यम् must be meditated upon

16. In the citadel of the body there is the small sinless and pure lotus of the heart which is the residence of the Supreme. Further in the interior of this small area there is the sorrowless Ether. That is to be meditated upon continually

[This stanza gives the object and place for the unbroken meditation of the Supreme Divine The Hindus worship God objectively in Nature or in the symbols artistically conceived for the purpose of adoration, as shown by the authority of the scriptures Greater importance, however, is often attached to the subjective worship of the Divine which chiefly consists in His contemplation within one's own heart To make this idea clear the analogy of the capital of a king, familiar to the Indian populace, is worked out in some of the Upanisadic passages See *Chāndogya* VIII 1 The body is named as *Brahmapuram* analogous to the capital of a king There is the royal mansion in the city to which the lotus of the heart is compared The king resides in the mansion and he must be sought there by supplicants This passage describes that although Parabrahman is infinite, He can be accosted in the

ether of the heart through unbroken meditation The heart is the mansion of the Supreme Because the heart is the place for meditating upon the Supreme it is qualified as sinless and pure When a king is propitiated through proper service in his own residence he would reveal himself and all his glory to his devoted servants So also when the Supreme is approached through contemplation within oneself one realises the true nature of one's own being The Paramātman residing in the heart is here referred to as *viśoka*, sorrowless, and an aspirant who enters into his own heart by the continuous contemplation of the Supreme also becomes sorrowless The text adopted above is that of the shorter version accepted by Sāyana The *variae lectiones* in the longer version have not much merit *varaveśmabhūtam* here is presented as *parameśmabhūtam* there and the anonymous commentator declares that *meśma* is a Vedic form of *veśma*! In the second line *dahre* is replaced by *dahram* without any special advantage Where Sāyana reads *varaveśma* Bhattabhāskara reads *paraveśma*, the home of the Supreme The word *pundarīka* is analysed by Bhattabhāskara thus पुण्या दरी पुण्डरी, ता कायति शब्दयति इति that is to say a holy inner apartment called by the name *pundarīka* For further elucidation of worship in the heart see *Brahmasūtras* 1 3 14-21]

यो वेदादौ स्वरः प्रोक्तो वेदान्ते च प्रतिष्ठितः ।
तस्य प्रकृतिलीनस्य यः परः स महेश्वरः ॥१७॥

वेदोपक्रमे यः प्रणवरूप स्वर प्रोक्त अस्ति स एव वेदान्ते 'ओमित्येतदक्षरमिद सर्व' इत्याद्युपनिषत्सु च प्रतिष्ठित प्रतिपादितो भवति । स प्रणव ध्यानकाले जगत्कारणभूताया अव्याकृतप्रकृतौ लीनो भवति । तस्य

प्रकृतिलीनस्य प्रणवस्य च परः चतुर्थमात्रारूपेण नादाख्ये अंशे ध्यातव्यः यश्च सर्वोत्कृष्टः अस्ति स एव महेश्वरः ॥

यः that स्वरः sound वेदादौ at the commencement of (the recital of) the Vedas प्रोक्तः uttered वेदान्ते in the Upanisad च and प्रतिष्ठितः firmly established प्रकृतिलीनस्य dissolved in the causal matter तस्य his परः beyond यः who सः he महेश्वरः the Supreme Lord

17. He is the Supreme Lord who transcends the syllable Om which is uttered at the commencement of the recital of the Vedas, which is well established in the Upanisads and which is dissolved in the primal cause during contemplation

[This mantra describes the Reality mentioned in the previous stanza as the sorrowless ether in the heart The pranava is the symbol and the representation of the Supreme and so the source and substance of the Vedas and the Upanisads The aspirant is advised to meditate on the three elements of pranava a, u and m representing Virāt, Hiranyagarbha and Āvyākrta (material, mental and causal aspects of the universe) By this meditation the grosser principle is refunded to its subtle cause, so Virāt is dissolved in Hiranyagarbha and Hiranyagarbha in Prakrti Beyond Prakrti, the causal principle, is the Supreme corresponding to the nāda or the intangible reverberation which continues for ever when the three syllables of the pranava are uttered in succession and their physical sound has subsided The term *maheśvara* containing the element *mahān* indicates the idea of the highest worship—points out Bhaṭṭabhāskara It is not meant for distinguishing Him from *alpeśvara* About the origin of

pranava and the four Vedas from it see *Bhāgavata* XII 6 37-44]

त्रयोदशोऽनुवाकः
SECTION THIRTEEN

सहस्रशीर्षं देवं विश्वाक्षं विश्वशंभुवम् ।
विश्वं नारायणं देवमक्षरं परमं प्रभु(पद)म् ॥१॥
विश्वतः परमं नित्यं विश्वं नारायणं हरिम् ।
विश्वमेवेदं पुरुषस्तद्विश्वमुपजीवति ॥२॥
पतिं विश्वस्यात्मेश्वरं शाश्वतं शिवमच्युतम् ।
नारायणं महाज्ञेयं विश्वात्मानं परायणम् ॥३॥

इद विश्व पुरुष एव, तत् तस्मात्, सहस्रशीर्ष वहुशिरस्क, विश्वाक्ष सर्वप्रजासवन्धिभि इन्द्रियै. अक्षिकार्यवन्त, विश्वशभुव विश्वप्रपञ्चस्य सुखस्य हेतु अथवा सुखस्य भावयितार, विश्व विश्वत्वेन स्थित जगदात्मक, नारायण नराणा समूहस्य स्वामित्वेन अथवा उपादानत्वेन पञ्चभूतात्मना स्थित, देव अग्नीन्द्रमित्रवरुणादिदेवरूपेण अवस्थित, अक्षर सर्वदा क्षरणहीन अथवा सर्वव्यापक, परम सर्वोत्कृष्ट, प्रभु सर्वप्रपञ्चनियमनभरणसमर्थ, विश्वत जगत परम प्रकृष्ट, नित्य विनाशरहित, विश्व सर्वात्मक, नारायण नराणा गन्तव्य, हरि पापाज्ञानयोः हर्तार, विश्वस्य जगत पालकत्वात् पति, आत्मेश्वर आत्माणा जीवाणा नियामक, शाश्वत निरन्तर वर्तमान अथवा ध्रुव, शिव परममङ्गल अथवा शान्तोपद्रव, अच्युत क्षतिरहित, नारायण सृष्टाना प्रजाना मध्ये अनुप्रविश्य स्थितत्वात् नरा एव आश्रयो यस्य त, महाज्ञेय प्रौढतमत्वात् जगदुपादानभूतत्वात् अपवर्गहेतुत्वाद्वा ज्ञेयेषु प्रशस्यतम, विश्वात्मान विश्व-

शरीर अथवा जगदुपादानभूत, परायण प्रकृष्ट गन्तव्यरूप, त देव इद विश्व उपजीवति, अथवा तादृश विश्वोपजीव्य देव ध्यायत् ॥

इदम् this विश्वम् universe पुरुष the Divine Person एव alone, truly तत् therefore सहस्रशीर्षम् many-headed विश्वाक्षम् many-eyed विश्वशम्भुवम् the producer of joy for the universe विश्वम् existing in the form of the universe नारायणम् the master and cause of humanity देवम् existing as various gods अक्षरम् imperishable, all pervasive परमम् all-surpassing प्रभुम् ruler and saviour of all विश्वत than the world परमम् higher, superior नित्यम् endless विश्वम् omniform नारायणम् he who is the goal of humanity हरिम् destroyer of sin and ignorance विश्वस्य of the universe पतिम् protector आत्मेश्वरम् ruler of individual souls शाश्वतम् permanent शिवम् supremely auspicious अच्युतम् unchanging नारायणम् he who has man as the support, being the indwelling spirit महाज्ञेयम् supremely worthy of being known विश्वात्मानम् embodied in the universe, causal substance of the universe परायणम् supreme goal देवम् the self-effulgent Divinity विश्वम universe उपजीवति subsists

1-3 This universe is truly the Divine Person only. Therefore it subsists on Him—the self-effulgent Divine Being—who has many heads and many eyes, who is the producer of joy for the universe, who exists in the form of the universe, who is the master and the cause of humanity, whose forms are the various gods, who is imperishable, who is the all-surpassing ruler and saviour, who is superior to the world, who is endless and omniform, who

is the goal of humanity, who is the destroyer of sin and ignorance, who is the protector of the universe and the ruler of individual souls, who is permanent, supremely auspicious and unchanging, who has embodied Himself in man as his support (being the indwelling Spirit), who is supremely worthy of being known by the creatures, who is embodied in the universe and who is the supreme goal.

[This anuvāka, according to Bhaṭṭabhāskara, describes the attributes of the Supreme, but according to Sāyaṇa it lays down the nature as well as the quality of the Divine who is to be worshipped in the heart as pointed out in the penultimate verse of the previous Section. Based on these two ancient commentators I have given an explanatory rendering of the epithets and names like Nārāyana and Hari. In the *Ṛgvedasaṃhitā* the Divine Reality is described as Agni. A large number of hymns ascribe also to Agnidevatā divine attributes and functions. The Agnirahasya in the *Śatapatha-brāhmaṇa* and Agnicayana in the *Taittirīyabrāhmaṇa* teach meditations on Agni in one's own Self as the Puruṣa. Such meditations, when performed by an aspirant without desire for any self-regarding result, lead him to liberation. From the Brāhmana texts it is evident that the Fire which is embodied in the universe is the Puruṣa worshipped in the Agnicayana. अग्निरेव महत् एकाक्षर ब्रह्म is the declaration of *Śatapatha*. The rite of Agnicayana is meant for Puruṣārā-dhanā. The *Ṛgveda* in the famous *Puruṣasūkta* forestalls the central teachings of the Upaniṣads by announcing Puruṣa as the cause of the universe and the means of attaining libera-

tion. The various gods described in many hymns merge into the Puruṣa, who in the *Yajurveda* is mentioned as the Prajāpati Finally He is comprehended under terms like Ekam Sat, Puruṣa, Prāṇa, Ātman, and Brahman The whole universe is conceived on the analogy of a human organism and then the unity of all existence as Ātman is emphasized The conception of Puruṣa, Brahman and Ātman finally becomes identical *Chāndogyopaniṣad* VIII 12 3 describes the *uttamapuruṣa* described in the *Gītā* as *Puruṣottama* The Uttaranārāyana in the *Vājasaneyīsaṁhitā* and this anuvāka are in a way supplementary to the Purusasūkta of the *Ṛgveda* This anuvāka is used in daily worship of the Divine Person by those who follow the scriptural mode of divine service In the place of *prabhum* ending the first stanza the longer version reads *padam* which means the goal]

नारायणः परं ब्रह्म तत्त्वं नारायणः परः ।
नारायणः परो ज्योतिरात्मा नारायणः परः ॥४॥
[नारायणः परो ध्याता ध्यानं नारायणः परः ।]

नारायणशब्देन व्यवह्रियमाणः परमेश्वर एव पर ब्रह्मतत्त्वम् । अत. नारायण पर सर्वोत्कृष्ट एवात्मा नान्य मूर्तिविशेष । तथा नारायण उपनिषदुक्तप्रत्यगभिन्न पर ज्योति । तस्मात् नारायणः पर आत्मा परमात्मा । [नारायण पर सर्वोत्कृष्ट ध्याता वेदान्ताधिकारी । स एव ध्यानम् । स च परः सर्वश्रेष्ठ ॥]

नारायण Nārāyana परम् the supreme ब्रह्मतत्त्वम् Reality designated as Brahman नारायण Nārāyana पर the highest (Self). नारायण Nārāyana पर the supreme ज्योति. light (described in Upanisads) नारायण. Nārāyana पर infinte आत्मा

Self [नारायण Nārāyana पर most excellent ध्याता meditator, ध्यानम् meditation नारायण Nārāyana पर Supreme]

4. Nārāyana is the Supreme Reality designated as Brahman Nārāyana is the highest (Self). Nārāyana is the supreme Light (described in the Upanisads) Nārāyana is the infinite Self. [Nārāyana is the most excellent meditator and meditation.]

[In this whole anuvāka we have accepted the reading supported by Sāyana and minor variations of wording are not noted Bhaṭṭabhāskara's interpretation is openly viśistādvaitic while that of Sāyana is non-dualistic The difference of reading in some places appear to depend on this The former takes *Nārāyanaparam* and *Nārāyanapara* as single words and interprets *Brahmā* as the dependent *vibhūti* of Nārāyana and *Jyotirātmā* as the finite Self that is dependent on God as a pot is on clay While Sāyana takes the two terms *Brahma* and *tattvam* together, Bhattabhāskara considers them separate and states that the categories of the universe are meant by *tattvam* According to Bhattabhāskara, Paramātman is identified with Nārāyana who is the substantial cause of the universe, nature and souls But according to Sāyana, Nārāyana is Paramātman described as Brahman and not a personality The verse added in brackets is not vouched for by both these commentators It emphasizes the advaitic idea of the transcendent unity of meditator, meditation and the Reality meditated upon The anonymous commentator makes out from the last *Nārāyanah parah* the opposition of Nārāyana to sinners, relying upon the meaning enemy for the word *para.*]

यच्च किंचिज्जगत्यस्मिन् दृश्यते श्रूयतेऽपि वा ।
अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः ॥५॥

अस्मिन् वर्तमाने जगति यत्किञ्चित् अपि पदार्थजात प्रत्यक्ष दृश्यते अपि च दूरवर्तित्वात् श्रूयते वा तत् सर्व सुवर्णमिव कटकमुकुटादिक अन्त वहि च व्याप्य नारायण. स्थित अवस्थित ॥

अस्मिन् in this जगति world यत् किञ्चत् whatsoever दृश्यते is perceived अपि च further श्रूयते known through report वा or तत् that सर्वम् all अन्त inside बहि outside च and व्याप्य pervading नारायण Nārāyana स्थित remains.

5 Whatsoever there is in this world known through perception (because of their proximity) or known through report (because of their distance), all that is pervaded by Nārāyana within and without

[Nārāyana is the substance of the universe just as gold is the substance of an ornament made of it, within and without According to Bhattabhāskara inside and outside refer to the internal organs and external objects]

अनन्तमव्ययं कविं समुद्रेऽन्तं विश्वशंभुवम् ।
पद्मकोशप्रतीकाशं हृदयं चाप्यधोमुखम् ॥६॥

अनन्त अपरिच्छिन्नं अव्यय क्षयरहित कवि मेधाविन अथवा चिद्रूपेण सर्वज्ञं समुद्रे हृदयाकाशे स्थित अन्त समस्ताध्वसमाप्तिस्थान अथवा समुद्रेऽन्त ससारसमुद्रस्यावसानरूप विश्वशम्भुव देव विश्व उपजीवति, अथवा ईदृश नारायणस्वरूप उपासीत । तस्य उपासनास्थानम्—पद्मकोशप्रतीकाश पद्मम्-

कुलमङ्काश अथवा कमलकोशमध्यछिद्रसदृश हृदयम् । इद चापि स्थान अधोमुख भवति न तु लौकिकपद्मवत् ऊर्ध्वमुखम् । बाह्यव्यवहारसमये आवाङ्मुख तन्निवृत्तौ ऊर्ध्वमुख विकसतीत्यर्थः ॥

अनन्तम् limitless अव्ययम् changeless कविम् all-knowing समुद्रेऽन्तम् dwelling in the heart, the end of all striving, the end of the sea of samsāra विश्वशम्भुवम् the cause of the happiness of the world—पद्मकोशप्रतीकाशम् like the bud of the lotus flower हृदयम् heart अपि च also अधोमुखम् inverted.

6. One should meditate upon the Supreme—the limitless, unchanging, all-knowing, cause of the happiness of the world, dwelling in the sea of one's own heart, as the goal of all striving The place for His meditation is the ether in the heart—the heart which is comparable to an inverted lotus bud.

[This stanza runs two ideas together with a grammatical gap which is filled in the translation The first half describes once again the nature of the Supreme Divine Being on whom the world subsists and on whom one should meditate. The second half prescribes the place of meditation, namely, the heart already mentioned As long as a man is engrossed in the sense-world seeking external pleasures his heart remains like an inverted lotus bud at night, which turns away from the light of the sun But when he seeks the Divine Reality delightfully he turns away from the distracting objects of the world and he enters into the chamber of his own heart in communion The lotus of his heart then becomes heliotropic to receive the light and life radiating from the Divine Sun]

अधो निष्ट्या वितस्त्यान्ते नाभ्यामुपरि तिष्ठति ।
हृदयं तद्विजानीयाद्विश्वस्यायतनं महत् ॥७॥

यत् एतत् हृदयाख्यमुपासनास्थानं निष्टे अथवा निष्ट्यायाः ग्रीवाबन्धनस्याधस्तात् वितस्तिप्रमाणात् परं नाभेः उपरि तिष्ठति तत् विश्वस्य सर्वस्य जगतः महदायतनमिति विजानीयात् । यतः हृदयपुण्डरीकवर्तिना मनसा जगदिदं सर्वं स्वप्नवत् कल्पितं, अथवा विश्वात्मनः परमात्मनः स्थानत्वात् तत् महदायतनम् ॥

(यत् that which) हृदयम् heart निष्ट्या of the Adam's apple वितस्त्या of the measure of a finger span अन्ते end नाभ्याम् (नाभ्या) of navel उपरि above तिष्ठति is stationed तत् that विश्वस्य of the universe महत् great आयतनम् abode विजानीयात् one should know.

7. It should be known that the heart which is located just at the distance of a finger span below the Adam's apple and above the navel is the great abode of the universe.

[This stanza locates the heart in the body, just at the distance of one's own finger span below the Adam's apple denoted by the word *nisti* here Sāyana explains *nisti* as grīvābandha. Bhattabhāskara takes the word to be *mistyā* and considers that the genitive case ending has been elided according to Vedic usage The reading in the text above, accepted by Sāyana, is justified by him on the ground of savarnasandhi after eliding the visarga between *vitastyāh* and *ante* In order to evade this procedure based on Vedic licence Bhaṭṭabhāskara accepts the reading *vitastyām tu* instead The heart is described as the great abode of the universe either because Paramātman, the Soul of all, resides there or because

the mind which projects the whole universe dwells there In the place of हृदय तद्विजानीयात् the longer version reads ज्वालमालाकुल भाती which means shining with a garland of flames]

सन्ततः सिराभिस्तु लम्बत्याकोशसन्निभम् ।
तस्यान्ते सुषिरः सूक्ष्मं तस्मिन्त्सर्वं प्रतिष्ठितम् ।।८।।

आकोशसन्निभ ईषत्कोशसदृश अथवा पद्ममुकुलसदृश हृदयकमल तु सिराभि· नाडीभि· समन्ताद्विधृत अथवा परित. सम्यक् व्याप्त सत् अधो-मुखत्वेन प्रलंबते । तस्य अन्ते अर्थात् मध्ये सूक्ष्म स्वल्पप्रमाण सुषिर हृदयाकाशाख्य छिद्र विद्यते । तस्मिन् सुषिरे जीवान्त करणप्राणरूप पदार्थ-जात सर्व प्रतितिष्ठिति । अथवा हृदयसमीपे सुषुम्नारूप नाडीछिद्र तिष्ठति, तस्मिन् जगत् सर्वमाश्रित भवति, सर्वजगदाधारस्य परमात्मन सुषुम्नागते मनसि अभिव्यज्यमानत्वात् ।।

आकोशसन्निभ like a lotus bud तु indeed सिराभि by arteries सन्ततम् surrounded लबति (लम्बते) is suspended तस्य of it अन्ते in the middle सूक्ष्मम् narrow सुषिरम् space (विद्यते there is). तस्मिन् in it सर्वम् all प्रतिष्ठितम् supported.

8. Like the bud of a lotus, suspends in an inverted position, the heart, surrounded by arteries. In it there is a narrow space (or near it there is a narrow space called susumnā). In it everything is supported.

[Bhattabhāskara takes the narrow space in the heart to be the seat of everything By everything he means the inner man consisting of the spirit, the mind and the faculties. Sāyana

takes *ante* in the sense of near and not inside as the former exegete does He tells us that the narrow space is the suṣumnā nāḍī. According to him, when the mind enters into this space through the process of yoga, one intuits Paramātman, the source of all the universe Hence the narrow space is spoken of as the support of all]

तस्य मध्ये महानग्निर्विश्वार्चिर्विश्वतोमुखः ।
सोऽग्रभुग्विभजन्तिष्ठन्नाहारमजरः कविः ॥९॥
[तिर्यगूर्ध्वमधःशायी रश्मयस्तस्य सन्तता (:) ।]
सन्तापयति स्वं देहमापादतलमस्तकम् ।
तस्य मध्ये वह्निशिखा अणीयोर्ध्वा व्यवस्थिता ॥१०॥
नीलतोयदमध्यस्था विद्युल्लेखेव भास्वरा ।
नीवारशूकवत्तन्वी पीता भास्वत्यणूपमा ॥११॥

तस्य सुषुम्नानालस्य पद्मकोशसमानहृदयसुषिरस्य वा मध्ये विश्वार्चि विश्वत. प्रसरज्ज्वाल विश्वाकाशोदीर्णमुखसमान अथवा परिस्थितसर्वनाडीषु ज्वालारूपेण ससरणात् बहुविधमुख य. महानग्नि. उज्ज्वलवैश्वानररूप अजर. भुक्तस्य जरयितापि स्वयमजीर्यमाण· अग्रभुक् पुरत· प्राप्तमन्न भुञ्जान. आहार विभजन् भुक्तमन्न सर्वावयवेषु प्रसारयन् अवस्थित कवि क्रान्तदर्शन अभिज्ञ स. [यस्मात् तस्य तिर्यगूर्ध्वाध शायिन. अग्ने किरणा सन्तता: सर्वतो व्याप्ता. तस्मात्] स्वकीयमाश्रयभूत देह पादतलमारभ्य मस्तकपर्यन्त सन्तापयति उष्ण करोति । तस्य कृत्स्नदेहव्यापिन अग्ने मध्ये अणीयोर्ध्वा अणीयसामूर्ध्वभूता अत्यन्तसूक्ष्मा अत्यन्तसूक्ष्ममार्गयुक्त. वा नीलमेघमध्यस्थित-तडिद्रेखासदृशप्रभायुक्ता शालिबीजस्य दीर्घपुच्छमिव तनुप्रमाणा तप्तकाञ्चन-निभत्वात् पीतवर्णा भास्वती दीप्तियुक्ता अणूना तनूना सूक्ष्मवस्तूना वा

उपमा भवितु योग्या वह्निशिखा अर्थात् वह्निशिखासदृशो जीव व्यवस्थिता विशेषेणावस्थित ॥

तस्य of that मध्ये in the middle विश्वार्चि. aflame on all sides विश्वतोमुख omnifaced (य that which) महान् great अग्नि. fire अजर undecaying अग्रभुक् consuming what is presented आहारम् food विभजन् assimilating to the body तिष्ठन् remaining कवि all knowing स he [तस्य his तिर्यगूर्ध्वमध शायी (-यिन) scattered vertically and horizontally रश्मय. rays सन्तता ( ) continually spread] स्वम् own देहम् body आपादतलमस्तकम् from the insole to the crown सन्तापयति warms तस्य of that (fire pervading the whole body मध्ये in the middle अणीयोर्ध्वा the topmost among the subtle नीलतोयदमध्यस्था set in the rain-bearing cloud विद्युल्लेखा flash of lightning इव like भास्वरा dazzling नीवारशूकवत् like the awn of a paddy grain तन्वी slender पीता of golden colour भास्वती brilliant अणूपमा a comparison for what is subtle वह्निशिखा the tongue of fire व्यवस्थिता abides

9-11. In the middle of that (narrow space of the heart or susumnā) remains the undecaying, all-knowing, omnifaced, great Fire, which has flames on every side, which enjoys the food presented before it, which remains assimilating the food consumed, (the rays of which spread scattering themselves vertically and horizontally,) and which warms its own body from the insole to the crown. In the centre of that Fire which permeates the whole body, there abides a tongue of Fire, of

the colour of shining gold, which is the topmost among the subtle, which is dazzling like the flash of the lightning that appears in the middle of a rain-bearing cloud, which is as slender as the awn of a paddy grain; and which serves as a comparison to illustrate subtlety.

[These lines convey to us the following thoughts Somatic heat is the sign of the presence of life When the body loses all warmth, life has departed A great Fire is thus at the root of life Its place is within the narrow space of the heart or susumnā This Fire or energy radiates through arteries and nerves like heat through conductive bodies It also receives stimuli from outside through sensations and perceptions which act as its many mouths Whatever is presented to this Fire is analysed, enjoyed and assimilated by it without itself being transformed or destroyed in the process It can make use of knowledge from the distant past and project thoughts into the future Thus the vital principle of the jīva described here in the simile of the Fire is responsible for all physical and mental activities ordinarily observed in the living and functioning man Every part of the body is pervaded by the jīva like the rays of light radiating in all directions One particular tongue of flame is specially mentioned as abiding in the centre of this great Fire which is the real principle of the jīva described here with a wealth of imagery The brilliance of a lightning flash suddenly appearing in the background of a deep blue cloud, which acts as a foil to it, gives it a specially charming colouring When this streak of light is as slender as the awn of a paddy grain, this Upanisad wants us to take it as the example of the central flame which represents the jīva The *Śvetāśvatara upanisad* V 9 also says

that the individual Soul is as subtle as a hair point divided and sub-divided hundred times So also *ibid*, V 8 and *Mundaka* III 1 9 speak of its atomicity Yet the jīva is potentially infinite For further discussion of the matter see the *Brahmasūtras* II 3 19 to 32 The jīva is called *agrabhuk* because it is his nature as the agent to enjoy what is immediately presented rather than what is distant. The laymen's reply to the question—what is jīva? is given in the statement The undecaying one who is responsible for the chemistry of the body—who breaks ingested food and builds up living tissues. Bhattabhāskara considers the locus of the great Fire in the narrow space of the heart, and Sāyana says that it is in the susumnā near the heart According to the former, the jīva draws towards it all existence, to an open mouth as if it were, containing the entire realm of space This metaphor suggests to us that the jīva is capable of infinite knowledge and joy It is evident from the Agnimantras in the *Rgveda* that Fire is Purusa, Ātman and Brahman and so it dwells in the human body as *vaiśvānara* responsible for human life and activity. The longer version adds one line after the ninth verse which I have enclosed in parenthesis as it is not commented on by both the exegetes The reading *āpādatalamastakah* does not affect the sense The compound word *anīyordhvā*, according to Bhattabhāskara is *anīyah* plus *adhvā* with the augmentation of the semivowel *r* as a Vedic peculiarity According to this formation of the word, the narrow flame is the subtle path of the jīva for the attainment of the Supreme. The alternative meaning given by him and also accepted by Sāyana, is based upon the compound *anīyah* plus *ūrdhva* with the elision of the visarga and combination of the vowels The meaning then is top-ranking among what is subtle In the eleventh stanza there is the reading *pītābhā syāt tanūpamā*

in the place of *pītā bhāsvatī anūpamā* which has the advantage of eliminating the redundancy of the idea in *bhāsvatā* and *bhāsvatī* appearing closely Bhattabhāskara has the following suggestive note revealing the meaning conveyed by the simile The jīva entangled in the activities and enjoyments of mundane life has his vision diverted from the Supreme and got absorbed in the world In this state he is shrouded in the gloom of delusion and consequently his inner Light is reduced to a narrow streak like the flash in the cloud But when he retracts from worldly engrossments and turns towards the Supreme, the curtain of delusion cast by the spell of the world is drawn and his inner Light shines in all the brilliancy of the Supreme]

तस्याः शिखाया मध्ये परमात्मा व्यवस्थितः ।
स ब्रह्मा स शिवः [स हरिः] सेन्द्रः सोऽक्षरः परमः स्वराट्
॥१२॥

तादृशाया शिखाया. अर्थात् तस्य एवविधस्य वह्निशिखास्थानीयस्य जीवात्मन मध्ये जगत्कारणभूत परमात्मा व्यवस्थित आत्मप्रकृतिरूपो नारायण. जीवानुरोधेन सकुचित तिष्ठति । स एव ब्रह्मा स्रष्टा, स एव शिव रुद्रः, [स एव हरि] स एव इन्द्र देवराज, स एव क्षरणरहित परम प्रकृष्ट स्वराट् स्वे महिम्नि राजमान स्वतन्त्र सर्वहेतुरीश्वर, अथवा अक्षर मायाविशिष्टान्तर्यामी, परम स्वराट् मायारहितशुद्धचिद्रूप. ॥

तस्या· of that शिखाया of the flame मध्ये in the middle परमात्मा Paramātman व्यवस्थित. abides स he ब्रह्मा the four-faced creator स he शिव. Śiva (स. he हरि Viṣṇu) स he इन्द्र Indra, chief of gods स. he अक्षर. the Lord who is the efficient and the material cause of the Universe परम. the Supreme स्वराट् Self-luminous (Pure Consciousness).

12 Paramātman dwells in the middle of that flame. (Although He is thus limited) still He is the four-faced creator, Śiva, Visnu, Indra, the material and efficient cause of the Universe and the Supreme Self-luminous Pure Consciousness

[This stanza concludes the meditation upon the Supreme in the heart The Paramātman has apparently reduced Himself in order to dwell in the heart, in the Fire of the Soul, ruling from the centre of the body This self-limitation does not, however, affect the Paramātman who remains ever the Truth designated by the divine names, Brahmā, Śiva, Hari and Indra—though He is viewed as the conditioned Brahman originating, sustaining and retracting the universe and as the acosmic self-luminous Supreme Brahman According to Bhattabhāskara who gives a viśiṣtādvaitic interpretation of the passage, the following ideas stand out Paramātman is Narāyana, the source of jīvas He remains contracted in the heart for the benefit of the jīvas He is the creator, protector and dissolver of the universe He is Svarāt because He is the only independent Reality causing all other dependent categories He shines for ever in His own glory The Deities and scriptural duties taught by mantras and brāhmanas have their finality in Him. Worshipping Him thus one attains Him]

'चतुर्दशोऽनुवाकः
SECTION FOURTEEN

आदित्यो वा एष एतन्मण्डलं तपति तत्र ता ऋचस्तदृचा मण्डलꣳ स ऋचां लोकोऽथ य एष एतस्मिन्मण्डलेऽर्चिर्दीप्यते तानि सामानि स साम्नां लोकोऽथ य एष एतस्मिन्मण्डलेऽर्चिषि पुरुषस्तानि यजूꣳषि स यजुषा मण्डलꣳ स यजुषां लोकः सैषा त्रय्येव विद्या तपति य एषोऽन्तरादित्ये हिरण्मयः पुरुषः ॥१॥

यः नारायण पूर्वस्मिन् अनुवाके अभिहित स वै एष आदित्य , तस्य एतत् अस्मद्दृष्टिगोचर मण्डलं वर्तुलाकार तेजस्सघात तपति, तत्र मण्डले ता वेदभागत्वेन प्रसिद्धा ऋच वर्तन्ते, तत् तस्मात् हेतौ ऋचा निष्पादित एतत् मण्डलम्, स आदित्य ऋचा ऋगभिमानिदेवताना लोक निवासस्थानम्, एव मण्डलस्य ऋगात्मकत्व ध्यातव्यम् । अथ एतस्मिन् मण्डले यत् एतत् भास्वर तेज प्रकाशते तस्य तेजस रूपाणि सामानि इति ध्यातव्यानि, स आदित्य सामाभिमानिदेवताना लोक निवासस्थानम्, एव मण्डलस्य सामात्मकत्व ध्यातव्यम् । अथ एतस्मिन् मण्डले अर्चिषि तेजसि य एष पुरुष देवतात्मा वर्तते तस्य स्वरूपाणि यजूषि इति ध्यातव्यानि, स यजुरात्मक पुरुष , तस्य मण्डल यजुषा निष्पादित इति ध्यायेत्, स आदित्य यजुरभिमानिदेवताना लोक निवासस्थानम् । सा एषा आदित्य-मण्डलरूपा तद्गतार्चिर्भागरूपा तत्रत्यपुरुषरूपा च ऋग्यजुसामात्मिका त्रयी विद्या एव तपति य एष पुरुष आदित्यमण्डलमध्ये हिरण्मय वर्तते ॥

एष he वै indeed आदित्य sun, एतत् this मण्डलम् orb तपति shines, तत्र there ता. those ऋच Rks, तत् therefore ऋचा by the Rk मण्डलम् orb, collection स that (orb) ऋचाम् of the Rks

(Regents of the Rk verses) लोक abode—अथ then य that which एष this एतस्मिन् in this मण्डले in the orb अर्चिः flame दीप्यते shines, तानि they सामानि Sāman chants (like Bṛhat and Rathantara) स that साम्नाम् of the Sāmans लोक abode—अथ then य he who एष this one एतस्मिन् in this मण्डले in the orb अर्चिषि in the flame पुरुष the Person तानि they यजूंषि instances of Yajus, स he यजुषा by Yajus मण्डलम् orb, स he यजुषाम् of the instances of Yajus लोक abode—सा that एषा this त्रयी threefold विद्या knowledge एव alone तपति shines य who एष this one अन्त आदित्ये within the sun (स he) हिरण्मय golden पुरुष Person

1. Verily Āditya is He, This orb of His gives light and heat, The well-known Rk verses are there, Therefore the orb is the collection of Rks; He is the abode of the Rk verses. Now this flame which is shining in the orb of the sun is the collection of Sāman chants, That is the abode of Sāman chants Now He who is the Person in the flame within the orb of the sun (is to be meditated as) the collection of Yajus; that part of the orb is the collection of Yajus; That is the abode of Yajus Thus by these three the threefold knowledge alone shines. He who is within the sun is the Golden Person

[This passage lays down a meditation of the Supreme in the sun The *Chāndogyopaniṣad* (1 6 5-6) states: The white shining of the sun is the Rk, the dark, the ultra black, is the

Sāman, there is the Golden Person, exceedingly brilliant and above all evils, within the sun. The same Upaniṣad (III. 1. 4, III. 2. 3, and III. 3. 3) asserts that the red appearance in the sun is the essence of the *Ṛgveda*, the white appearance is that of the *Yajurveda*, the dark appearance is that of the *Sāmaveda* and the exceedingly dark appearance is that of the *Atharvaveda*. That the Vedas are to be associated with meditation upon the sun is an idea found in many passages of the scriptures. According to Sāyana, Parameśvara, praised as Nārāyana in the previous Section, is described here as the sun. The scriptural view is that every object in the world has three aspects: Adhyātma, Adhidaiva and Adhibhūta. The last of these terms implies the physical aspect of the object; the second one denotes the Divine Power as residing in all the objects, and the first one represents the essence of everything viewed from within as the subject. On this theory Ṛk, Yajus and Sāman (hymns, formulas and chants) have their own devatās or regents. According to Sāyana, the regents of the body of each Veda dwell respectively in the orb of the sun, the flame in it and the Person visible in the orb, in the order of the Vedas. The phrases *ṛcām lokaḥ*, *sāmnām lokaḥ* and *yajuṣām lokaḥ* are explained in the above light as the abode of the regents of the Vedas. All these three are in the orb of the sun and therefore the splendour of the sun is visualised as the glory of the triple knowledge, *trayī vidyā*. Further, the regent of the sun is declared to be the Golden Person. He is identified with the threefold Vedas being the subject-matter taught by them. According to Bhaṭṭabhāskara the Golden Person is the Supreme Lord who has favoured man with the three Vedas shining in the sun. He explains Āditya as *ādau bhavaḥ*—the Lord who was in the beginning. The universe is illumined by His light as coming from the

sun. The Upanisads state that the splendour of the sun really belongs to the Supreme. The passage extolls the three Vedas, whose purpose is to magnify the Supreme Being in order that we might worship Him. As the basis of Bhatta-bhāskara's interpretation we notice also some difference in the text used by him. He reads *rcām mandalam* in the place of *rcā mandalam*, inserts *sa sāmnām mandalam* before *sa sāmnām lokah* and omits *sa yajusām mandalam*.]

पञ्चदशोऽनुवाकः
SECTION FIFTEEN

आदित्यो वै तेज ओजो बलं यशश्चक्षुः श्रोत्रमात्मा मनो मन्युर्मनुर्मृत्युः सत्यो मित्रो वायुराकाशः प्राणो लोकपालः कः किं कं तत्सत्यमन्नममृतो जीवो विश्वः कतमः स्वयम्भु ब्रह्मैतदमृत एष पुरुष एष भूतानामधिपतिर्ब्रह्मणः सायुज्यꣳ सलोकतामाप्नोत्येतासामेव देवतानाꣳ सायुज्यꣳ सार्ष्टताꣳ समानलोकतामाप्नोति य एवं वेदेत्युपनिषत् ॥१॥

आदित्य· एव तेजः तेजो भूत्वा तेजयति । ओज रूपशोभा, बल प्राणशक्ति·, यश· यागादिनिमित्ता कीर्ति, चक्षु दर्शनहेतु, श्रोत्र श्रवणहेतु·, आत्मा शरीर, मन अन्त.करणम्, मन्युः क्रोध, मनुः मननात् ज्ञानयुक्त, मृत्यु मृत्युदेवता, सत्य. सत्यदेवता, मित्रः मित्रदेवता, वायु सर्वप्रेरक समीरण, आकाश. अवकाशप्रदाता, प्राण उच्छ्वासादिपञ्चवृत्तिक·, लोक-पाल. इन्द्राद्यष्टौ, क प्रजापति, कि अनिर्वचनीय, क कमनीयत्वात् सुखरूप तत् परोक्षरूप, सत्य सच्च त्यच्च अथवा यथार्थभाषण, अन्न भोज्य, [आयु जीवद्दशा] अमृतः अमृतत्वहेतु मोक्ष, जीव जीवननिमित्तं जीवराशि वा,

विश्व सर्व जगत् विश्वात्मा वा, कतम आत्यन्तिकमुख अथवा निर्धारितुमशक्य, स्वयभुब्रह्म उत्पत्त्यादिवर्जित ब्रह्म—एतत् सर्व आदित्य एव । कि च अमृत एप आदित्यपुरुष । एप आदित्यमण्डलस्थ हिरण्मयपुरुप सर्वेपा भूतानामधिपति प्रभु । य उपासक एवमुक्तप्रकारेण वेद ध्यायति स ब्रह्मण हिरण्यगर्भस्य सायुज्य सयुग्भाव सलोकता एकलोकवासित्व च प्राप्नोति, एतासामेव इन्द्रादीना देवताना सायुज्य समानैश्वर्य समानलोकता वा यथाधिकार प्राप्नोति । इति उपनिषत् रहस्यभूता विद्या ॥

आदित्य sun वै verily तेज energy ओज splendour बलम् strength यश renown चक्षु sight श्रोत्रम् hearing आत्मा body मन mind मन्यु anger मनु seer (like Vaivasvatamanu) मृत्यु Death सत्य the Deity of Truth मित्र the Deity Mitra वायु wind आकाश Ether प्राण. Breath लोकपाल rulers of the world क Prajāpati किम् the indeterminable suggested by the interrogative कम् happiness तत् that सत्यम् truth, abstract and concrete universe अन्नम् food [आयु span of life] अमृत liberation, what gives Immortality जीव individual Soul विश्व universe कतम the acme of bliss स्वयभुब्रह्म the self-born Brahma—एतत् all this (gives the sun's forms) एष this पुरुष Person अमृत eternal एष· he भूतानाम् of creatures अधिपति· lord य he who एवम् thus वेद meditates (स he) ब्रह्मण of Hiranyagarbha सायुज्यम् union सलोकताम् co-residence आप्नोति attains एतासाम् of these एव alone देवतानाम् gods (like Indra) सायुज्यम् union सार्ष्टिताम् like-glory समानलोकताम् co-residence आप्नोति attains इति thus उपनिषत् secret knowledge.

1. The sun alone is verily all these:—energy, splendour, strength, renown, sight, hearing, body, mind, anger, Seer, the Deities Death, Satya,

Mitra, Wind, Ether and Breath, the Rulers of the world, Prajāpati, the Indeterminable One, happiness, that which transcends the senses, truth, food, (span of life,) liberation or Immortality, individual Soul, the Universe, the acme of bliss and the self-born Brahman. This Person in the sun is eternal. He is the Lord of all creatures. He who meditates thus upon Him attains union with Brahman and lives in the same region of enjoyment with Him; he attains union, co-residence and like-enjoyment with these gods in their worlds. The secret knowledge is thus imparted.

[This Section lists various attributes, powers and qualities of the Supreme Person identified with the all-encompassing sun for the purpose of worship and meditation. One may worship Hiranyagarbha—the World-Soul here identified with the sun—or the Deities who form His parts, powers and attributes as enumerated here. A worshipper may be a superior aspirant who possesses greater concentration, stronger feeling and better capacity for continuous effort, another may be weak and possessing only an inferior capacity for worship. If the worshipper is of superior calibre he attains identity with the object of his worship, if he is of poor capacity he gets a place in the region of the object of his worship which entitles him to enjoyments similar to those possessed by the God whom he worships. In the Hamsamantra previously explained on pages 145-149 it has been pointed out that the sun is fit to be worshipped as Brahman. Bhattabhāskara points out that the Supreme Person has not only revealed the three Vedas through the sun, but also has given all that

is necessary for the well-being and liberation of creatures This Section is reminiscent of the *Gītā* chapters nine and ten where the attributes of the Supreme are described for contemplation The shorter version for which we have the commentary of Bhaṭṭabhāskara and Sāyaṇa has *āyuḥ* inserted after *annam* and before *amṛtam*, *Svayambhūḥ* instead of *Svayambhu* given in the text above, and adds immediately after that word प्रजापतिरिति सवत्सरोऽसावादित्यो य in the place of ब्रह्मैतदमृत. । Bhaṭṭabhāskara reads also *samvatsara* after *prajāpati* and before *iti* and explains सम्यक् वसन्ति अनेन इति विश्वोपादान ब्रह्म taking *samvatsara* as an epithet of the Supreme]

[घृणिः सूर्य आदित्योमर्चयन्ति तपः सत्यं मधु क्षरन्ति तद्ब्रह्म तदाप आपो ज्योती रसोऽमृतं ब्रह्म भूर्भुवः सुवरोम् ॥२॥

घृणि दीप्तिमान् अथवा वृष्टिहेतुत्वेन उदकसेचक, सूर्य सुवीर्यसम्पन्न अथवा विश्वप्रेरक, आदित्य आदत्ते ग्रसते विश्व उपसहारकाले स्वात्मनि इति अथवा सर्वस्य आदिभूत देव, ओ प्रणववाच्य ब्रह्म । त सर्वे फलार्थिन अर्चयन्ति । तमुद्दिश्य तप चरन्ति, सत्य अनुतिष्ठन्ति, मधु नैवेद्यरूपेण क्षरन्ति समर्पयन्ति । अथवा देवा तपस्स्वरूप सत्यात्मक त परमेश्वर अर्चयन्ति । अर्चित सन् स फलार्थिभ्य मधु अमृत क्षरन्ति [ति] प्रयच्छति । तत् आदित्यरूपं प्रणवोपास्य ब्रह्म परमतत्त्वम् । तदेव आप व्याप्तिगुणयुक्त जगदुपादान जलरूप तेजोरूप रसरूप अमृतरूप च भूत्वा सावित्रब्रह्मरूपेण वर्तते । भू भुव सुव इति व्याहृतित्रयेण प्रणवेन च प्रतिपाद्य तत् ब्रह्म वय उपास्महे ॥

घृणि giver of brilliance or water सूर्य the impeller of the universe, the supreme abode of all energy आदित्य the first cause ओम् the Supreme denoted by the syllable Om (तम him

फलार्थिन seekers) अर्चयन्ति worship (देवा gods) तप austerity सत्यम् truth (अर्चयन्ति worship) मधु Immortality क्षरन्ति give तत् that ब्रह्म Supreme, तत् that आप all-pervasive (cause of the universe), (तत् that) आप water ज्योति light रस flavour अमृतम् ambrosia भू भुव सुव ओम् three vyāhṛti-s and pranava (denote) ब्रह्म Brahman

2. Āditya, the supreme cause of the universe, is the giver of light and water and is the source of all energy. He is denoted by the syllable Om. Gods worship Him as Tapas and Truth. (Being worshipped thus) He grants bliss to the worshippers (Or the worshippers offer honey and sweet offerings to Him) That form of the sun is Brahman That is the pervading cause of all That is water, fire, flavour and ambrosia. The three vyāhṛti-s representing the three worlds and the pranava representing the cause of the universe denote that Brahman

[This mantra is given as a single Section in the shorter version immediately after what is printed above as Section Fifteen I have enclosed this therefore in square brackets to indicate that it does not belong to the longer version The second half of it embodies the well-known gāyatrī-śiras which forms part of the formula used during prāṇāyāma, the earlier half being the Savitṛgāyatrī The explanation of it given is as follows The syllable Om added at the gāyatrī-head represents Parabrahman in the three aspects of Brahmā, Viṣṇu and Śiva responsible for the creation, protection and

dissolution of the universe *Āpah* expresses the omnipresent impartite existence which is also the *jyotis* or self-luminous Pure Consciousness The same Reality is *rasa*—original bliss, and *amrtam*—Immortality It is Brahman because It is not limited by time, space and causality The same Reality is *bhūh* being, *bhuvah* the substance of all that exists and *suvah*, the dissolver The ending pranava affirms that Parabrahman described as above is the innermost Self or Pratyagātman During prāṇāyāma, the pranava with seven vyāhrti-s measure the inhaling Gāyatrī headed by pranava limits the period of retention of breath and śiras given here with pranava spans the breathing out Both Bhattabhāskara and Sāyana consider this passage as a formula to be employed for *japa* by those who are incapable of performing the meditation given in the previous Section The combination *ādityom* is Vedic irregularity, the separate words are *ādityah Om*]]

षोडशोऽनुवाकः
SECTION SIXTEEN

निधनपतये नमः । निधनपतान्तिकाय नमः । ऊर्ध्वाय नमः । उर्ध्वलिङ्गाय नमः । हिरण्याय नमः । हिरण्यलिङ्गाय नमः । सुवर्णाय नमः । सुवर्णलिङ्गाय नमः । दिव्याय नमः । दिव्यलिङ्गाय नमः । भवाय नमः । भवलिङ्गाय नमः । शर्वाय नमः । शर्वलिङ्गाय नमः । शिवाय नमः । शिवलिङ्गाय नमः । ज्वलाय नमः । ज्वललिङ्गाय नमः । आत्माय नमः । आत्मलिङ्गाय नमः । परमाय नमः ।

परमलिङ्गाय नमः । एतत्सोमस्य सूर्यस्य सर्वलिङ्गं स्थापयति पाणिमन्त्रं पवित्रम् ॥१॥

निधन प्रलय तस्य प्रभु तस्मै महाप्रलयसाक्षिणे शिवाय नम । निधनपते मरणकर्तु यमस्य अन्तकाय नम । ऊर्ध्वाय महदादिसर्वतत्त्वाना उपरिभवाय मायाशक्तियुक्ताय नम । ऊर्ध्वलिगाय चिच्छक्त्यवच्छिन्नसदा-शिवतत्त्वाय नम । हितरमणीयरूपाय नम । कनकनिर्मितलिगाय नम । शोभनकान्तये नम । सुवर्णनिर्मितलिगाकाराय नम । द्युलोकसुखरूपाय नम । देवलोकस्थितलिगाकाराय नम । ससारस्य उत्पत्तिरूपाय नम । भवे ससारे वर्तिभि पूज्यमानलिगाकाराय नम । प्रलयकाले ब्रह्माण्डस्य हिसकाय नम । महत सुखस्य प्रापकस्य शर्वस्य लिङ्गरूपाय नम । शिवाय नम । शिवलिग-रूपाय नम । ज्योतिर्मयाय नम । ज्योतिर्लिङ्गरूपाय नम । निखिलजग-दात्मकाय नम । सर्वप्राणिना आत्मरूपेण हृदयगुहाया लीनतया गम्यमानाय नम । अनुत्तमाय नम । मोक्षसाम्राज्ये सदा रममाणाय तदधिपतिरूपाय सर्ववस्तुषु लीनमपि सर्वज्ञत्वात् सर्वत गम्यमानाय च नम । एतै मन्त्रै सोमस्य उमासहितस्य समस्तदेवाना कारणभूतस्य सूर्यस्य पवित्र स्मरणमात्रेण पावन पाणिमन्त्र पाणौ प्रथम सस्थाप्य अभिमन्त्रितत्वात् पाणिमन्त्रमिति ख्यात अथवा त्रयीमयशरीर सर्वलिङ्ग स्थापयति ॥

1. By these twenty-two names ending with salutations they consecrate the Sivalinga for all—the Linga which is representative of soma and sūrya, and holding which in the hand holy formulas are repeated and which purifies all.

[Here there are twenty-two salutations suffixed to the twenty-two Divine Names uttered at the time of the consecration of the emblem of Śivalinga in a public temple, or at home for private worship, or on the body of a devotee of Śiva These names are not explained uniformly by the commenta-

tors The whole Section has not the confirmation of Bhaṭṭa-bhāskara and Sāyana Vīraśaiva texts explain only eleven of these Divine Names in the light of their philosophy and yoga The anonymous commentary printed in the Ānandāśrama edition attempts to explain each word somehow based on conjecture The Sanskrit paraphrase given above is based on these two sources

In the serial order of the text I give an English version of the Names below 1 The Lord of the dissolution of the universe—Śiva is here considered as the aspect of the Supreme responsible for the final dissolution of the universe 2 The end-maker or Nidhanapati is Yama who is responsible for the death of all creatures At the time of universal absorption Śiva alone remains, the whole pantheon of gods including Yama being retracted into Him To get this meaning, however, we have to suppose that *pata* plus *antika* in the text is *pati* plus *antaka* 3 The Most High standing at the head of the categories which evolve into the universe, namely Śiva who is the unity of Power and Power-holder 4 The principle of Sadāśiva embodying the power of Intelligence 5 He who is beneficial and charming to creatures 6 He who is visualized as the linga made of gold 7 He who is endowed with attractive splendour 8 He who is of the form of linga made of suvarna, here silver 9 He who is the source of bliss in heaven 10 He who is worshipped in the paradise as the linga established there by the devotees—or He who is worshipped as the divine emblem 11 He who is the source of the cycle of birth and death (The *Śvetāśvataropaniṣad* describes Śiva as ससारबन्धस्थितिमोक्षहेतु) 12 He who is worshipped as the linga by human beings 13 He who is the suppresser of the universe at the time of final dissolution (Śarva from the root Śṛ to destroy). 14 He who has the shape

of the linga emblem of Śarva, who gives bliss 15 He who is most auspicious 16 He who has the form of Śivalinga 17 He who has the form of a flaming splendour 18 He who has the form of the brilliant linga 19 He who is the Spirit (Ātman) dwelling in all creatures (The usual form must be *ātmane* in the place of *ātmāya*) 20 He who is concealed in the heart of all creatures being their inmost Self 21 He who is unsurpassed 22 He who is the Supreme Lord of bliss and liberation indicated by the linga emblem

The term linga in Sanskrit means an indicatory mark or emblem which symbolically represents that for which it stands Śivalinga represents the Supreme Being denoted by the word Rudra Mahādeva The *Chāndogya* III 19 1 describes that the whole universe was hatched out of a golden egg which lay a complete year before it brought forth offspring The spherical dome of the heavens above, appearing to us capping the earth on which we live, may be likened to an enormous semisection of an egg containing the world Perhaps this golden egg lended itself to be fancied as the visible symbol of the limitless all-inclusive Divine Reality into which the manifold universe was believed to be reabsorbed at the end The linga which is worshipped by the devotee of Śiva is but a handy replica or a convenient diminutive form of the universal semispherical emblem of the Unlimited Śivalinga may be carved out of stone, naturally found as stalagmite, or shaped out of gold, metal and the like The linga, therefore, is a symbol concealing a truth behind This word occurring in various compound names above are to be interpreted in the light of the tradition behind the word For further details about Śivalinga and its worship the Purānas and Āgamas may be consulted]

सप्तदशोऽनुवाकः
SECTION SEVENTEEN

सद्योजातं प्रपद्यामि सद्योजाताय वै नमो नमः ।
भवे भवे नातिभवे भवस्व मां । भवोद्भवाय नमः ॥१॥

सद्य एवाविर्भूत प्रपञ्चोन्मेषहेतु सद्योजाताभिधान सिसृक्षो देवस्य पश्चिमवक्त्र तद्विशिष्ट परमेश्वर प्रपद्यामि भजे । तस्मै तुभ्य सद्योजाताय प्रसादनार्थ प्रणिपात करोमि । हे देव, भवे भवे तत्तजन्मनिमित्त मा न भवस्व न प्रेरय, अतिभवे अपवर्गनिमित्त भवस्व प्रेरय । (भव अतिक्रान्त अतिभव अर्थात् अपवर्ग. ।) एव भूताय भवस्व ससारस्य उद्भावयित्रे अत एव तस्य निरोधकाय च तुभ्य नम ॥

सद्योजातम् Sadyojāta प्रपद्यामि I take refuge in सद्योजाताय to Sadyojāta वै verily नम salutation नम salutation. भवे भवे in each birth माम् me न not भवस्व consign अतिभवे condition beyond birth, liberation भवस्व impel, guide भवोद्भवाय to the creator of rebirth. samsāra नम salutation

1. I take refuge in Sadyojāta. Verily I salute Sadyojāta again and again O Sadyojāta, do not consign me to repeated birth; lead me beyond birth, into the state of bliss and liberation. I bow down to Him who is the source of transmigratory existence.

[These and the succeeding four formulas of salutation and prayer are called Pañcabrahmamantra-s, employed in the worship and meditation of Mahādeva visualized as having five faces turned towards the four quarters and up These

are also prescribed for japa by a person who desires divine illumination The term *Sadyojāta* literally means he who is born today The Lord described here is the embodiment of all knowledge His westward face is supposed to be responsible for the evolution of the universe from the unevolved condition When this face is *pratyagvrtti* (out-turned) the cycle of birth and death begins to turn and sustains creation. When it is *prāgvrtti* (in-turned) Mahādeva grants Release. That aspect of Mahādeva, which is responsible for samsāra is called *Sadyojāta* The worshipper who has realised the the limitations and miseries of the world, therefore, prays to *Sadyojāta* May He not consign me any more to the round of birth and death, but lift me out of it and set me on the path of Release He who binds the jīva with His delusive power alone can give him Release, and the helpless bound Soul has nothing with him to buy his release except humility, self-surrender, self-abnegation and continuous aspiration implied in the word *namah*]

अष्टादशोऽनुवाकः

SECTION EIGHTEEN

वामदेवाय नमो ज्येष्ठाय नमः श्रेष्ठाय नमो रुद्राय नमः कालाय नमः कलविकरणाय नमो बलविकरणाय नमो बलाय नमो बलप्रमथनाय नमः सर्वभूतदमनाय नमो मनोन्मनाय नमः ॥१॥

सुन्दरदीप्यमानरूपाय नम । सर्वजगत्प्रथमभवाय नम । प्रशस्ततमाय नम. । सहारकाले रोदकाय नम । आयु क्षयहेतुत्वेन कालरूपाय नम

कलयतीति कल. अर्थात् अव्यक्तविकार तस्य विकर्ता विविधविशेषाणा कर्ता तस्मै नम । बलस्य वैचित्र्यसम्पादकाय नम । सकलशक्त्युत्पत्तिहेतवे नम । स्वेच्छया सर्वशक्तिसहर्त्रे नम । सर्वभूताना दमयित्रे नियन्त्रे नम । मनस. उन्मानयित्रे उद्बोधकाय चैतन्योद्दीपकाय नम ॥

1 Salutation to Vāmadeva Salutation to Jyestha. Salutation to Śrestha. Salutation to Rudra. Salutation to Kāla Salutation to Kala-vikarana. Salutation to Balavikarana Salutation to Bala. Salutation to Balapramathana. Salutation to Sarvabhūtadamana Salutation to Manon-mana.

[These eleven salutations are subjoined to eleven Divine Names describing the northward face of Mahādeva The Names in their numerical order of occurrence are now interpreted 1 The beautiful and shining One or (taking the sense of generous for *vāma*) the generous God 2 The Eldest, existing before creation 3 The most worthy and excellent 4 He who causes creatures to weep at the time of dissolution 5 He who is the Power of time responsible for the evolution of Nature 6 He who causes changes in the evolution of the universe beginning with Prakrti (taking *Kala* as abbreviation of *Kalila*) 7 He who is the producer of varieties and degrees of strength 8 He who is the source of all strength. 9. He who suppresses all power at the time of retraction. 10 The Ruler of all the created beings 11 He who is the kindler of the light of the soul Bhattabhāskara notices only nine names omitting Srestha and Bala Sāyana gives ten names omitting only Bala and says that these names represent the consorts or nine *Pīthaśakti*-s of Mahādeva who is himself represented as Vāmadeva]

एकोनविंशोऽनुवाकः
SECTION NINETEEN

अघोरेभ्योऽथ घोरेभ्यो घोरघोरतरेभ्यः ।
सर्वतः शर्व सर्वेभ्यो नमस्ते अस्तु रुद्ररूपेभ्यः ॥१॥

अथ अघोरेभ्य भक्ताभीष्टदानानुकूलतया शान्तेभ्य सात्त्विकेभ्य, राजसत्वात् उग्रेभ्य, तामसत्वात् घोरेभ्योऽपि घोरतरेभ्य, हे शर्व परमेश्वर, ते त्वदीयेभ्य अशेभ्य सर्वेभ्य रुद्ररूपेभ्य सर्वत सर्वप्रकार शिरसा वाचा मनसा सर्वेषु देशेषु कालेषु च नम अस्तु ॥

1. Now, O Śarva, my salutations be at all times and all places to Thy Rudra forms, benign, terrific, more terrific and destructive

[Uttering this mantra one salutes Mahādeva's southward face and the aspect called Aghoraśiva or Dakṣiṇāmūrti. Rudra is the Supreme Lord dwelling in all created beings. He is endowed with many forms that are either sāttvika, rājasa or tāmasa called here respectively as *aghora*, *ghora* and *ghoratara* I have preferred the text of the shorter version which is accepted by Bhattabhāskara and Sāyana, slightly departing from the usual practice, because the reading सर्वेभ्यः सर्वशर्वेभ्य in the longer version appears to be corrupt and not vouched for by any authoritative commentator]

विशोऽनुवाक·

SECTION TWENTY

तत्पुरुषाय विद्महे महादेवाय धीमहि । तन्नो रुद्रः प्रचोदयात् ॥१॥

[For meaning and translation of this stanza see Section One stanza Twenty-three Here this gāyatrī is reproduced to worship and meditate upon the eastward face of Mahādeva]

एकविशोऽनुवाक:

SECTION TWENTY-ONE

ईशानः सर्वविद्यानामीश्वरः सर्वभूतानां ब्रह्माधिपतिर्ब्रह्मणोऽधिपतिर्ब्रह्मा शिवो मे अस्तु सदाशिवोम् ॥१॥

सर्वविद्याशरीरत्वात् सकलविद्याना प्रेरक, सर्वभूताना ईश्वर नियामक, ब्रह्मण वेदस्य अधिपति पालक अथवा ब्रह्म च अधिपतिश्च अर्थात् सर्वात्मना परिवृढ, ब्रह्मण हिरण्यगर्भस्य पति, ब्रह्मा परमात्मा विश्वाधिक पर वस्तु, मे मदनुग्रहाय शिव शान्त अस्तु । स एव सदाशिव ओ अह भवामि इति ॥

सर्वविद्यानाम् of all knowledge ईशान ruler सर्वभूतानाम् of all created beings ईश्वर controller ब्रह्माधिपति the preserver of the Vedas ब्रह्मण of Hiranyagarbha अधिपति overlord ब्रह्मा (ब्रह्म) the Supreme मे for me शिव benign, peaceful अस्तु be (स he) सदाशिव the ever auspicious one ओम् (is the Supreme denoted by) Pranava.

1 May the Supreme who is the ruler of all knowledge, controller of all created beings, the preserver of the Vedas and the one overlord of Hiranyagarbha, be benign to me. I am the Sadāśiva described thus and denoted by Pranava.

[This is the mantra prescribed for the worship and meditation of Mahādeva as ūrdhvavaktra i e, with upturned face The expression *sadāśivom* stands for *sadāśivah om*]

द्वाविंशोऽनुवाकः

SECTION TWENTY-TWO

नमो हिरण्यबाहवे हिरण्यवर्णाय हिरण्यरूपाय हिरण्य-पतयेऽम्बिकापतय उमापतये पशुपतये नमो नमः ॥१॥

हिरण्यबाहवे हिरण्याभरणालङ्कृतहस्ताय अर्थात् हिरण्यसवर्णसर्वाङ्गाय, हिरण्यवर्णाय हिरण्यवत् दुर्लभा वर्णा वेदाक्षराणि यस्मादुत्पद्यन्ते तस्मै, हिरण्यरूपाय तेजोमयाय, हिरण्यपतये हितरमणीयानामर्थाना स्वामिने अथवा अस्मदीयहिरण्यादिदुर्लभवस्तूना पालकाय, अम्बिकाया जगन्मातु भर्त्रे, उमाया ब्रह्मविद्यात्मकशरीराया स्वामिने, पशुपतये आब्रह्मस्तम्बपर्यन्ताना पशूना नायकाय महादेवाय पुन पुन नम अस्तु ॥

1. Salutations again and again to Hiranyabāhu, Hiranyavarna, Hiranyarūpa, Hiranyapati, Ambikāpati, Umāpati, Paśupati.

[This is again another mantra employed in the worship and meditation of Mahādeva and for salutation to Him It contains seven epithets of Śiva Each one of them is tradi-

tionally explained in the following order of occurrence in the formula 1 One who has ornaments of gold on the arms, or possessing a form having the golden hue 2 He who is the source of the syllables of the Vedas which are as precious as gold 3 He who is shining in splendour 4 The Lord of riches wholesome and charming 5 The consort of Ambikā, the Mother of the universe 6 The master of Umā, Brahmavidyā personified as such 7 The Lord of all created beings Of these seven names, 1, 4, 5 and 6 alone are in the shorter version and confirmed by Bhattabhāskara and Sāyana. According to Bhattabhāskara, Paraśakti when She projects Herself as the universe, is called *Ambikā* and when She retracts the universe into Herself at the end of a cosmic cycle She is called *Umā* The Vedas, according to the meaning given above, are supposed to be precious and dear not only because of their intrinsic value as divine revelation, but also because of the great difficulty in acquiring them after long and exacting service in the preceptor's residence]

त्रयोविंशोनुवाक

SECTION TWENTY-THREE

ऋतꣳ सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गलम् ।
ऊर्ध्वरेतं विरूपाक्षं विश्वरूपाय वै नमो नमः ॥१॥

परं सर्वस्मादुत्कृष्ट ब्रह्म परमार्थवस्तु ऋत सत्य अत्यन्तसत्यम् । तादृश ब्रह्म जगदनुग्रहाय दक्षिणे महेश्वरभागे कृष्णवर्ण वामे उमाभागे पिङ्गलवर्णश्च सन् कृष्णपिङ्गलं, योगेन ब्रह्मरन्ध्रे स्वकीयस्य रेतस· धृतत्वात् उर्ध्वरेत,

त्रिनेत्रत्वात् विरूपाक्ष, पुरुप पुरुपरूप च भवति । तस्मै विश्वरूपाय सर्वजगदात्मकाय एव नमस्कारततिं अस्तु ॥

परम् Supreme ब्रह्म Brahman ऋत सत्यम् the Supreme Truth कृष्णपिङ्गलम् dark blue and reddish brown in hue ऊर्ध्वरेतम् absolutely chaste विरूपाक्षम् possessing uncommon eyes (three in number) पुरुपम् the person विश्वरूपाय of the universal form (तस्मै to Him) वै alone नम नम many salutations

1. Supreme Brahman, the Absolute Reality, has become an androgynous Person in the form of Umāmaheśvara, dark blue and reddish brown in hue, absolutely chaste and possessing uncommon eyes. Salutations to Him alone who is the Soul of the universe or whose form is the universe

[This mantra occurs in the shorter version immediately after the Nārāyanānuvāka (Pages 175-191) It is employed for japa when one is prostrating oneself reverently before the Deity whom one worships The translation given above is based upon Sāyana who takes *rtam* as adjectival and *satyam* as substantival and explains that while the term *satyam* alone denotes pragmatic truth, when qualified by *rtam* it conveys the idea of the Absolute Truth which is Parabrahman The term Brahman in neuter stands for the Absolute Reality. Here the word Purusa and its qualifications also are unusually given in the neuter form This fact stresses the identity of the personal and impersonal, conditioned and unconditioned, aspects of the Divine Reality Bhattabhāskara interprets this verse in a slightly different light It is employed for japa, meditation and repetition when *homa* is performed by those who seek welfare in this world or desire the bliss of Release

Further, it describes the Divine Person who is the goal of the religious quest The term *Ṛtam* is analysed also as — ऋतीयते विश्व अनुगृह्णाति इति ऋतम्—the Compassionate form of the Divine Person who is also *Satyam* because He is conducive to the highest good—सति साधु, मते हितम् The *Param Brahma* is *Puruṣa* because He fills and protects all When He takes a body, that body is produced and developed by the paternal and maternal seed represented as *kṛṣṇa* and *piṅgala* which combination implies also *Paraśiva* and *Paraśakti* The term *ūrdhvaretam* which should be *ūrdhvaretasam* in the usual language is interpreted as the transcendent form of the Divine The word *retas* is taken in the sense of the change and growth which a seed undergoes and therefore it is applied to the evolving universe *Ūrdhvaretas* is then the Divine Principle transcending the evolutionary process of creation Sāyana explains that Śiva being yogīśvara holds His *retas* in Brahmarandhra by the power of yoga, and that *ūrdhvaretas* is therefore an epithet of Śiva]

चतुर्विंशोऽनुवाक·

SECTION TWENTY-FOUR

सर्वो वै रुद्रस्तस्मै रुद्राय नमो अस्तु । पुरुषो वै रुद्रः सन्महो नमो नमः । विश्वं भूतं भुवनं चित्रं बहुधा जातं जायमानं च यत् । सर्वो ह्येष रुद्रस्तस्मै रुद्राय नमो अस्तु ॥

रुद्र एव सर्वं सर्वशरीरान्तर्यामि, तस्मै सर्वात्मकाय रुद्राय प्रह्वीभावं कुर्म । चिदात्मक· य पुरुष प्रतिशरीर विद्यमान· स एव रुद्रमूर्ति सच्छब्द-वाच्य मह, तस्मै महसे तेजसे पुन पुन· नमस्कारः अस्तु । विश्वरूपेण

भूतरूपेण अर्थात् जीवरूपेण च बहुधा जात जायमान च यत् चित्र भुवन अस्ति तत् एतत् सर्व एष रुद्र. एव, तस्मै रुद्राय नम अस्तु ॥

रुद्र Rudra वै verily सर्वं all तस्मै to him रुद्राय to Rudra नम salutation अस्तु be पुरुष the Soul वै verily रुद्र Rudra सत् being महः light (तस्मै to him) नम नम again and again salutation विश्वम् material universe भूतम् created beings बहुधा variously जातम् produced जायमानम् is being produced च and यत् whatever चित्रम् manifold भुवनम् world सर्वं all एष this रुद्र. Rudra हि indeed तस्मै to Him रुद्राय to Rudra नम salutation अस्तु be

1. All this verily is Rudra To Rudra who is such we offer our salutation We salute again and again that Being, Rudra, who alone is the light and the Soul of creatures The material universe, the created beings and whatever there is manifoldly and profusely created in the past and in the present in the form of the world, all that is indeed this Rudra Salutations be to Rudra who is such.

[Rudra is described as Astamūrti pervading the whole universe in the later scriptures This is a mantra saluting Him in this universal aspect The purpose for which this mantra is employed is the same as that of the immediately preceding ones]

पञ्चविंशोऽनुवाक
SECTION TWENTY-FIVE

कद्रुद्राय॒ प्रचे॑तसे मी॒ढुष्ट॑माय॒ तव्य॑से । वो॒चेम॒ शंत॑मꣳ हृ॒दे । सर्वो॒ ह्ये॑ष रु॒द्रस्तस्मै॑ रु॒द्राय॒ नमो॑ अस्तु ॥१॥

प्रचेतसे प्रकृष्टज्ञानयुक्ताय मीढुष्टमाय जगत्पित्रे अथवा कामाना अतिशयेन प्रदात्रे तव्यसे अतिशयशक्तियुक्ताय अथवा स्तोतु योग्याय हृदे हृदिस्थिताय अत एव तद्रूपाय कद्रुद्राय श्लाघनीयस्तोत्रयुक्ताय रुद्राय शन्तम अतिशयेन सुखकर अथवा सुखसाधनतम स्तोत्र वोचेम ब्रूमहे । सर्वोऽपि एष रुद्र । तादृशाय सर्वात्मकाय रुद्राय नम अस्तु ॥

प्रचेतसे to him who is endowed with the highest knowledge मीढुष्टमाय to him who rains objects desired by the worshippers most excellently तव्यसे to him who is more powerful or worthy of praise हृदे to him who is dwelling in the heart कद्रुद्राय to Rudra who is worthy of praise शन्तमम् conferring happiness in the highest degree वोचेम we utter, sing. सर्व all हि indeed एष this रुद्र Rudra तस्मै to Him नम salutation अस्तु be.

1. We sing a hymn that confers on us happiness in the highest degree to Rudra who is worthy of praise, who is endowed with the highest knowledge, who rains objects to the worshippers most excellently, who is more powerful and who is dwelling in the heart. Indeed all this is Rudra. Salutations be to Rudra who is such

[The term *kadrudra* is taken to be an adjectival compound, *kad* being derived from the root *kath* denoting praise. This Mantra is found also at *Rgveda* I 43 1 where Sāyana takes '*kad*' as an adverb meaning when (kada) The translation accordingly will be When will I recite this hymn to Rudra who is supremely bliss-conferring, who is most wise, who is supremely great, who is the giver of all desires and who is dwelling in our heart? *Mīdhustama* is the superlative form of *mīdhvas*, traced to the root *Mih* to rain Sāyana takes *tavyas* as a disguise of the word *stavya* while Bhattabhāskara equates it with *tavīyas* the comparative form of *tavas* strength or power. This mantra serves the same purpose as the previous one]

षड्विंशोऽनुवाक
SECTION TWENTY-SIX

यस्य वैकङ्कत्यग्निहोत्रहवणी भवति [प्रतिष्ठिताः] प्रत्येवास्याहुतयस्तिष्ठन्त्यथो प्रतिष्ठित्यै ॥२॥

यस्य अग्निहोत्रिण विकङ्कतीवृक्षनिर्मिता अग्निहोत्रहवनार्था दर्वी भवति अस्य आहुतय [प्रतिष्ठिता प्रक्षिप्ता सत्य] प्रतितिष्ठन्ति एव फलसाधनत्वस्वरूपात् न प्रच्यवन्ते । अथो अपि च अस्य यजमानस्य प्रतिष्ठित्यै चित्तशुद्धिद्वारा तत्त्वज्ञानप्रतिष्ठार्थं सपद्यन्ते ॥

यस्य he whose वैकङ्कती of *Vikankata* (Flacourtia Spida) tree अग्निहोत्रहवणी sacrificial ladle used in the rite known as Agnihotra भवति is, अस्य his आहुतय oblations [प्रतिष्ठिता having been offered] प्रतितिष्ठन्ति become effective एव certainly. अथो further प्रतिष्ठित्यै for establishment (भवन्ति become).

1. He who has the sacrificial ladle made of *Vikankata* (Flacourtia Spida) tree for his Agnihotra rite offers oblations effective in producing the desired fruit. Further, these oblations contribute to establish (his spiritual knowledge through the generation of mental purity).

[This passage lays down the substance of the sacrificial ladle proper for Agnihotra From some other liturgical part of the Veda this sentence is extracted here to serve as a specimen in order to indicate that the entire range of scripture-ordained duties from Agnihotra to Sattrayāga help a seeker after liberation in bringing about mental purity essential for the attainment of his goal The longer version presents the text omitting the word enclosed in square brackets]

सप्तविंशोऽनुवाकः
SECTION TWENTY-SEVEN

कृणुष्व पाज इति पञ्च ॥१॥

[Five mantras commencing with the lemma *krnusva pāja* are only indicated in the texts by reference to index words They are recited for effecting the destruction of hostile influences. They are from the *Taittirīyasamhitā* I 2 14 Originally they are from the *Rgveda* IV 4 1-5 Vāmdeva is the Rṣi, Agni is the deity and bhurik pankti is the metre of this group The extract in full reads as follows:

कृणुष्व पाजः प्रसितिं न पृथ्वीं याहि राजेवामवाँ इभेन ।
तृष्वीमनु प्रसितिं द्रूणानोऽस्तासि विध्य रक्षसस्तपिष्ठैः ॥१॥

तव भ्रमास आशुया पतन्त्यनु स्पृश धृषता शोशुचानः ।
तपूंष्यग्ने जुह्वा पतङ्गानसंन्दितो वि सृज विष्वगुल्काः॥२॥

प्रति स्पशो विसृज तूर्णितमो भवा पायुर्विशो अस्या अदब्धः ।
यो नो दूरे अघशं सो यो अन्त्यग्ने माकिष्टे व्यथिरादधर्षीत् ॥

उदग्ने तिष्ठ प्रत्या तनुष्व न्यमित्राँ ओषतात्तिग्महेते ।
यो नो अरातिं समिधान चक्रे नीचातं धक्ष्यतसं न शुष्कम् ॥

ऊर्ध्वो भव प्रति विध्याध्यस्मदाविष्कृणुष्व दैव्यान्यग्ने ।
अवस्थिरा तनुहि यातुजूनां जामिमजामिं प्रमृणीहि शत्रून् ॥]

अष्टाविंशोऽनुवाक.
SECTION TWENTY-EIGHT

अदितिर्देवा गन्धर्वा मनुष्याः पितरोऽसुरास्तेषाँ सर्व भूतानां माता मेदिनी महती मही सावित्री गायत्री जगत्युर्वी पृथ्वी बहुला विश्वा भूता कतमा काया सा सत्येत्यमृतेति वासिष्ठः ॥१॥

अदिति अखण्डनीया पृथिवी । देवा गन्धर्वा मनुष्या पितर असुरा इत्येव पञ्च जातिविशेषा अन्येषामपि पृथिवीसभूताना उपलक्षणभूता अदिते रूपा एव । तेषा सर्वभूताना इय पृथिवी मातृवत् साक्षात् परम्परया च पोषयित्री । एवभूता अदिति मेदिनी मेदस्विनी कठिना अथवा स्नेहवती, महती गुणाधिका, मही पूजिता, सावित्री सवितु अन्तर्यामिण सबन्धिनी, गायत्री गातव्या अथवा उपासकाना रक्षित्री, जगती अविच्छेदेन गच्छन्ती जगदाश्रयभूता, उर्वी अनेकसस्याढ्या, पृथ्वी विस्तीर्णा, बहुला बह्वर्थयुक्ता, विश्वा सर्वात्मिका, भूता महाभूतात्मिका, कतमा अतिशयेन सुखरूपा काया प्राणिदेहरूपेण परिणता, सा प्रसिद्धा, सत्या अविपर्यस्तस्वभावा व्यवहारदशाया बाधारहिता इति हेतो अमृता आपेक्षिकनित्या इति वसिष्ठ मन्त्रद्रष्टा आह ॥

अदिति Aditi देवा gods गन्धर्वा celestial minstrels मनुष्या men पितर departed ancestors असुरा demons तेषाम् their सर्वभूतानाम् of all the creatures माता mother, protector मेदिनी possessed of hardness, cohesive महती excellent मही honoured सावित्री belonging to the indwelling Divine Spirit गायत्री fit to be praised जगती support of all, contingent उर्वी rich in crops पृथ्वी broad बहुला possessing a wealth of objects विश्वा universal भूता comprising of the primary element कतमा exceedingly blissful काया transformed into the bodies of creatures सा illustrious सत्या enduring इति hence अमृता (relatively) endless इति thus वसिष्ठ the sage Vasistha (declared)

1. The sage Vasistha declared that Aditi is the Mother and protector of gods, of celestial minstrels, of men, of departed ancestors, of demons and others; that she is possessed of hardness or cohesiveness, that she is excellent and

honoured, that she belongs to the Divine Spirit, that she is fit to be praised, contingent and supporting all, that she is rich in crops, broad and possessing a wealth of objects, that she is universal and comprising of the primary element, that she is exceedingly blissful, transformed into the bodies of creatures, illustrious, enduring and hence immortal.

[While the word Bhūmi denotes the earth, here the term Aditi refers to the deity embodied by it This passage is a praise of the Supreme as the Deity of the Earth The word Aditi is derived from the root दो meaning to divide and generally it is applied to the Deity of the heavens comprising of unlimited space Here it is taken to denote the Earth The reading *mahatā* in the place of *mahatī* is not admitted by Bhattabhāskara and Sāyana For a similar eulogy of Aditi see *Ṛgveda* I 89 10]

एकोनत्रिंशोऽनुवाकः

SECTION TWENTY-NINE

आपो वा इदꣳ सर्वं विश्वा भूतान्यापः प्राणा वा आपः पशव आपोऽन्नमापोऽमृतमापः सम्राडापो विराडापः स्वराडापश्छन्दाꣳस्यापो ज्योतीꣳष्यापो यजूꣳष्यापः सत्यमापः सर्वा देवता आपो भूर्भुवः सुवराप ओम् ॥१॥

इदं सर्वं दृश्यमान जगत् आप एव । विश्वानि भूतानि प्राणिशरीराणि अपि जलाधीनत्वात् रेत कार्यत्वाद्वा आप एव । शरीरवर्तिन प्राणा अपि जलविरहे प्राणविच्छेददर्शनात् आप एव । पशव अपि जलाधीनप्राणत्वात् आप. एव । व्रीहियवादिकं अन्नमपि उदकमूलकमेव । देवोपजीव्य अमृत अपि जलपरिणामेन भवति । सम्राट् सूत्रात्मा हिरण्यगर्भ , विराट् ब्रह्माण्डदेह पुरुष , स्वराट् अव्याकृताभिमानी ईश्वर गायत्र्यादीनि छन्दासि आदित्यादीनि ज्योतीषि अनियताक्षरमन्त्ररूपाणि यजूषि यथाभूताभिधानरूप सत्य इन्द्रादय सर्वे देवा भूर्भुव सुवरिति त्रयो लोका एवमादय सर्वेऽपि पदार्था आप एव इति स्तूयन्ते । अपा मूलकारण प्रणवप्रतिपद्य ब्रह्मैव ॥

1. Verily all this is water. All the created beings are water. The vital breaths in the body are water. Quadrupeds are water. Edible crops are water. Ambrosia is water. Samrāt is water. Virāṭ is water Svarāt is water. The metres are water. The luminaries are water. Vedic formulas are water. Truth is water. All deities are water. The three worlds denoted by *Bhūh*, *Bhuvaḥ* and *Suvaḥ* are water. The source of all these is the Supreme, denoted by the syllable 'Om'.

[This mantra refers to water as a Deity The Supreme Being is here eulogised as water The Deity of water is supplicated to avert dryness and to cause rain Bhattabhāskara transposes *annam*, and *amrtam* and omits *yajūmsi* He interprets *Samrāt* as perpetually shining, *Virāt* as manifoldly shining and *Svarāt* as self-luminous]

त्रिंशोऽनुवाक.
SECTION THIRTY

आपः पुनन्तु पृथिवीं पृथिवी पूता पुनातु माम् ।
पुनन्तु ब्रह्मणस्पतिर्ब्रह्मपूता पुनातु माम् ॥१॥
यदुच्छिष्टमभोज्यं यद्वा दुश्चरितं मम ।
सर्वं पुनन्तु मामापोऽसतां च प्रतिग्रहं स्वाहा ॥२॥

आप पृथ्व्यशबहुल स्थूलशरीर शोधयन्तु । सा च पृथिवी अद्भि पूता सती मा लिगशरीरोपाधिक जीव तद्गतमालिन्यनिरासनेन पुनातु । ब्रह्मणस्पति चतुर्मुखस्य वेदस्य वा पति परमात्मा मा पुनातु । अथवा एना आप वेदस्य प्रतिपादक आचार्य पुनन्तु । ब्रह्मपूता परमात्मना शोधिता आप मा पुनन्तु । अथवा आचार्योपदिष्ट स्वयपूत सत् ब्रह्म वेद मा पुनातु । यत् मम सबन्धि अप्रायत्यकरण अन्यभुक्तावशिष्टस्वीकारादि उच्छिष्ट अभोज्य केशकीटादिदुष्टान्नभोजन यद्वा अन्यदपि शास्त्रप्रतिषिद्ध पापमस्ति तत्सर्वं असता धर्मरहिताना प्रतिग्रह मा च आप पुनन्तु । तदर्थ इदमुदक मयि सुहुतमस्तु ॥

आप water पृथिवीम् earth, the physical body predominantly composed of earth पुनन्तु may cleanse, may purify पूता purified पृथिवी earth माम् me पुनातु may purify ब्रह्मणस्पति Supreme Reality पुनन्तु (पुनातु) may purify पूता (पूतम्) purified ब्रह्म Veda माम् me पुनातु may purify यत् which मम my उच्छिष्टम् defilement अभोज्यम् prohibited eating यद्वा if there is any दुश्चरितम् misconduct सर्वम् all असताम् from disapproved people प्रतिग्रहम् acceptance of gift माम् me च and आप water पुनन्तु may purify स्वाहा Hail

1-2. May this water cleanse my physical body that is made of earthy substances. Thus purified, may the earthy body purify me, the Soul within. May this water purify the guardian of the Vedas, my preceptor. May the purified Vedas taught by the purified teacher purify me. (Or may the Supreme purify me May the water purified by the Supreme purify me.) My defilement, repast on prohibited food and misconduct if any, and the sin accruing from the acceptance of gifts from persons disapproved by the scripture—from all these may I be absolved May the waters purify me. Hail!

[This Section consisting of two stanzas supplies the formulas employed for purifying ceremoniously a quantity of water taken through the mouth as a part of the midday devotion and also for ācamana during bath Here again the water stands for both, the element and the Deity Intoning this mantra the twice-born drinks little water in the prescribed form with the following ideas in mind May I become fit to enjoy the bliss of liberation here in this life through the realisation of the Supreme For that may I receive instruction, and practise reflection and contemplation upon the final teachings of the Vedas with my mind and body cleansed of all impurities and sins The prayer in the text is built up by a number of clauses The importance of physical purity comes first Water purifies the human body which is perpetually rendered unclean by exudations A clean body is an aid for a pure mind The second line offers a problem of grammatical concord which is somehow overcome by taking

arbitrarily the plural verb to be singular in sense or by taking the nominative to be accusative *i e*, ब्रह्मण पति मा पुनातु or आप ब्रह्मण पति पुनन्तु In the first case *Brahmanah patih* is the Lord who is the four-faced Brahmā, here the Supreme, who is entreated to purify the performer In the second case, as Sāyana points out, *Brahmanaspati* is the preceptor who is purified by the water and so he purifies the pupil The second stanza is both a prayer and an expiation for transgressions of the individual and collectivity Scrupulous avoidance of offences against the accepted code of religious conduct is possible only for the thoughtful and the painstaking aspirants Consciousness of the intrusion of sin necessitates such a penitent prayer as this Food defiled by others by intention or by contact is unfit for sacramental worship In peril one may be compelled to take unclean food The man behind the gift exerts an influence over the enjoyer of it often in an invisible manner Hence religious people who insist in right living do not welcome gifts from disapproved people Life is beset with these and many other offences against holy regulations and so daily expiations and resolutions are provided in the routine of devotion.]

एकत्रिंशोऽनुवाकः
SECTION THIRTY-ONE

अग्निश्च मा मन्युश्च मन्युपतयश्च मन्युकृतेभ्यः । पापेभ्यो रक्षन्ताम् । यदह्ना पापमकार्षम् । मनसा वाचा हस्ताभ्याम् । पद्भ्यामुदरेण शिश्ना । अहस्तदवलुम्पतु ।

यत्किञ्च दुरितं मयि । इदमहं माममृतयोनौ । सत्ये ज्योतिषि जुहोमि स्वाहा ॥१॥

अग्निश्च मन्युश्च मन्युपतयश्च देवा मा मन्युकृतेभ्य पापेभ्य रक्षन्ताम् । अह्ना अतिक्रान्ते अहनि यत् पाप मनसा प्रतिषिद्धचिन्तनादिभि वाचा प्रतिषिद्धोच्चारणादिभि हस्ताभ्या निष्फलक्रियादिभि पद्भ्या अनाक्रमितव्यक्रमणादिभि उदरेण अभोज्यभोजनेन शिश्नेन अगम्यागमनेन च कृतवानस्मि तत् सर्व अह अहरभिमानी देव· अवलुम्पतु नाशयतु । प्राग्जन्मनि सञ्चित अनिर्ज्ञातसाधन कृत करिष्यमाण च अन्यदपि यत्किचित् दुरित पाप मयि तिष्ठति इद पापजात मा तस्य कर्तार च लिगशरीररूप अमृतयोनौ अमृतकारणे अथवा मरणरहिते जगत्कारणे स्वयप्रकाशे सत्ये जुहोमि प्रक्षिपामि । अनेन होमेन पापजात भस्मीकरोमि ॥

अग्नि Fire च and मन्यु Anger, longing fervour च and मन्युपतय· the guardians of manyu च and मा me मन्युकृतेभ्य caused by manyu पापेभ्य from sins रक्षन्ताम् guard अह्ना during this day यत् what पापम् sin मनसा by mind वाचा by speech हस्ताभ्याम् by hands पद्भ्याम् by feet उदरेण by stomach शिश्ना (शिश्नेन) by the procreative organ अकार्षम् I have done तत् that अह Day अवलुम्पतु may efface completely. किञ्च further यत् whatsoever दुरितम् sin मयि in me इदम् this माम् me अहम् I अमृतयोनौ in the cause of Immortality ज्योतिषि in the self-luminous सत्ये in Truth जुहोमि I offer as oblation स्वाहा Hail

1. May Fire, Anger and Guardians of anger guard me from the sins resulting from anger May the Day efface completely whatever sin I have committed on this day by thought, word, hands, feet, stomach and the procreative organ Further,

whatever sinful deed has been committed by me, all that and myself I offer as an oblation into the Self-luminous Truth, the source of Immortality. Hail!

[Similar to the previous Section this one also is employed for praying over the purificatory water that is taken in as part of daily evening devotion, which serves for expiation of sins. Traditionally Agni and Ahas, Fire and Day, are here taken to stand for the Divine. What is literally denoted by these two words cannot remove one's sins. Sāyaṇa therefore takes Fire and Day to mean the regent Deities. *Manyu* is a Deity found mentioned in the Vedas. The meaning given is 'longing fervour'—मननशीलं अन्तःकरणं सर्वप्रवृत्तिनिवृत्तिहेतुः —as Bhaṭṭabhāskara puts it. From this meaning, by restriction, we get the sense of anger towards one's enemies–including internal foes like craving, rage, covetousness and passion. The guardians of *manyu* are the senses and energies of man. Man's passions are his misfortunes. Just as the home is protected from thieves and burglars by placing proper guard so a man has to protect himself from sinful acts perpetrated through his enslavement to the passions and pleasures of the senses. Every act of devotion is an act of weeding and sowing. The mind has to be cleansed of possible sins and planted with thoughts of purity and holy resolutions. During the evening twilight-devotion offences of the day are burnt in the fire of divine contemplation. The list of sins given here, though fairly comprehensive, may be considered only as illustrative. A pure mind is at the root of all spiritual progress. Wrong and sinful emotions and feelings stain the mind. Control of mind implies controlling and directing of one's acts in proper and approved way. All day-dreamings

based on personal hurts and satisfaction are therefore to be shunned as sin and repented for Sins are committed by words in the shape of lying, swearing, tattling, disparaging and bantering Aimless and hurtful activities are consciously or unconsciously performed by the hand The feet are responsible for gadding about and walking over places where one ought not to go The belly offends by taking in wrong food. Unchastity is a sin for which the procreative organ is held responsible All the senses are to be carefully guarded Without fear of sin no man can tread the right path and human nature is prone to all these weaknesses As a preventive and cure for these foibles the aspirant during his evening devotions contemplates daily upon the Supreme Truth—The Shining Reality within himself He forgets at least for the time being his lower human nature as it were Daily repetition of this process finally burns away all the dross in him and makes him pure and divine That is the purpose of this and similar other mantras recited in this context]

द्वात्रिंशोऽनुवाकः
SECTION THIRTY-TWO

सूर्यश्च मा मन्युश्च मन्युपतयश्च मन्युकृतेभ्यः । पापेभ्यो रक्षन्ताम् । यद्रात्रिया पापमकार्षम् । मनसा वाचा हस्ताभ्याम् । पद्भ्यामुदरेण शिश्ना । रात्रिस्तदवलुम्पतु । यत्किञ्च दुरितं मयि । इदमहं माममृतयोनौ । सूर्ये ज्योतिषि जुहोमि स्वाहा ॥१॥

उपक्रान्तस्य अह्न अधिपति सूर्यश्च मन्युश्च मन्युपतयश्च देवा मा मन्युकृतेभ्य पापेभ्य रक्षन्ताम् । रात्र्या यत् पाप मनसा प्रतिपिद्धचिन्त-नादिभि वाचा प्रतिपिद्धोच्चारणादिभि हस्ताभ्या निष्फलक्रियादिभि पद्भ्या अनाक्रमितव्यक्रमणादिभि उदरेण अभोज्यभोजनेन शिश्नेन अगम्या-गमनेन च कृतवानस्मि तत् सर्व रात्रि रात्र्यभिमानी देव अवलुम्पतु नाशयतु । प्राग्जन्मनि सचित अनिर्ज्ञातसाधन कृत करिष्यमाण च अन्यदपि यत् किचित् दुरित पाप मयि तिष्ठति इद पाप मा तस्य कर्तार च लिगशरीररूप अमृतयोनौ अमृतकारणे अथवा मरणरहिते जगत्कारणे स्वयप्रकाशे सूर्योपाधिके ज्योतिषि जुहोमि प्रक्षिपामि, अनेन होमेन पापजात भस्मीकरोमि ॥

1 May the Sun, Anger and the Guardians of anger guard me from the sins resulting from anger May the Night efface completely whatever sin I have committed during the last night by thought, word, hands, feet, stomach and the procreative organ Further, whatever sinful deed has been committed by me all that and myself I offer as an oblation into the Supreme Light represented by the sun, the source of Immortality. Hail!

[This mantra serves the same purpose as the one described in the previous two mantras The only difference is that this is employed during the performance of the morning twilight devotion of the twice-born Traditionally *sūrya* is here interpreted as the Supreme represented by the sun Even the word *rātri* is interpreted to denote the Supreme Being—*rā* means to give and *trai* means to protect, that is to say, the protector of the universe who confers the Puru-

sārthas to the devotees This Section varies from the previous one only by the substitution of two words —*sūrya* and *rātri*]

त्रयस्त्रिंशोऽनुवाकः
SECTION THIRTY-THREE

ओमित्येकाक्षरं ब्रह्म । अग्निर्देवता ब्रह्म इत्यार्षम् । गायत्रं छन्दं परमात्मं सरूपम् । सायुज्यं विनियोगम् ॥१॥

ओमिति यत् एकाक्षर अस्ति तत् ब्रह्म । तस्य देवता अग्नि । आर्षमपि ब्रह्म इति । गायत्री छन्द । परमात्मलक्षणे सरूपे सर्वात्मके सायुज्ये अर्थात् परब्रह्मप्राप्तौ विनियोग ॥

ओम् the syllable 'Om' इति thus एकाक्षरम् single utterance ब्रह्म Brahman, देवता Deity अग्नि· Agni, ब्रह्म Brahman इति thus आर्षम् Rsi, seer, गायत्रम् (गायत्री) gāyatrī छन्दम् (छन्द.) metre, परमात्मम् (परमात्मा) relating to Paramātman सरूपम् having the from of the whole universe सायुज्यम् union विनियोगम् use.

1. The one syllable 'Om' is Brahman. Agni is its Deity. Its Rsi also is Brahman. Its metre is gāyatrī. Its use is for the union with Paramātman who exists as the manifold universe.

[This passage is not noticed by Bhattabhāskara and Sāyana and has the appearance of an intrusion. Its grammatical deformity is redeemed by supplying the necessary case ending conjecturally The purpose of the passage is to

inform us that the very form of the syllable 'Om' is Brahman, that what is denoted by it is also Brahman here named as Agni, that its Ṛsi is Brahman, that its metre is gāyatrī, and that its use is to aid an aspirant to realize his union with the Supreme]

चतुस्त्रिंशोऽनुवाकः
SECTION THIRTY-FOUR

आयातु वरदा देवी अक्षरं ब्रह्म संमितम् ।
गायत्री छन्दसां मातेदं ब्रह्म जुषस्व नः ॥१॥

वरणीयाना अर्थिना दात्री गायत्री छन्दोभिमानिनी देवता अक्षर विनाशरहित समित वेदान्तप्रमाणेन सम्यक् निश्चित ब्रह्मतत्त्व अस्मान् बोधयितु आगच्छतु । छन्दसा माता गायत्री न अस्मान् इद ब्रह्मतत्त्व जुषस्व उपदिशतु । अथवा, वरदा गायत्रीदेवी आगच्छतु । हे देवि, आगत्य छन्दसा उष्णिगादीना माता त्व अस्मदीय इद क्षररहित ब्रह्मसकाश गायत्रीछन्दस्क ब्रह्म सेवस्व ॥

वरदा boon-conferring देवी divine अक्षरम् imperishable समितम् determined by Vedānta ब्रह्म Brahman आयातु may come. छन्दसाम् of metres माता Mother, source गयत्री gāyatrī न us इदम् this ब्रह्म Supreme जुषस्व (जोषयतु) may impart.

1. May the boon-conferring divine gāyatrī come to us (in order to instruct us about) the imperishable Brahman who is determined by the Vedānta. May gāyatrī, the mother of metres, favour us with the Supreme just mentioned.

[This is the Gāyatrī invocation used in the twilight devotions The instruction on the Supreme (Brahmopadeśa) is mainly conveyed through pranava and gāyatrī Here, therefore, a prayer is addressed to Gāyatrī, the Deity denoted by the verse, requesting her to visit the devotee and favour him with the intuition of the Supreme Brahman—the last word of the Vedas and the final purpose of religious righteousness taught in it We note as part of the Vedic faith inspired by the *Kenopanisad* that Brahmavidyā is acquired through the grace of the Divine Mother, there named as Umā, and here as Gāyatrī The longer version has *jusasva me* in place of *jusasva nah* found in the shorter one The reading in the shorter version appears to be superior in so far as the gāyatrī text itself uses the first person plural as the object Further both Bhattabhāskara and Sāyana have accepted the plural reading To meet the trend of advaitic interpretation, Sāyana takes *jusasva* in the sense of *josayatu* The alternative interpretation which is given in the Sanskrit Paraphrase represents Bhattabhāskara and in English it would read —May the boon-giving Deity of Gāyatrī come to us O Devi, mother of metres, deign to accept this prayer of ours in gāyatrī metre which is similar to the imperishable Brahman in greatness]

यदह्नात्कुरुते पापं तदह्नात्प्रतिमुच्यते ।
यद्रात्रियात्कुरुते पापं तद्रात्रियात्प्रतिमुच्यते ।
सर्ववर्णे महादेवि सन्ध्याविद्ये सरस्वति ॥२॥

हे सर्ववर्णे, हे महादेवि, हे सन्ध्याविद्ये, हे सरस्वति, यदह्नात् यस्मिन्नहनि पाप कुरुते तदह्नात् तस्मिन्नेवाहनि प्रतिमुच्यने शुद्धो भूयात् । यद्रात्रियात् यस्या रात्रौ पाप कुरुते तद्रात्रियात् तस्यामेव रात्रौ शुद्धो भूयात् ॥

सर्ववर्णे O thou, who art the source of all letters महादेवि O thou great deity सन्ध्याविद्ये O thou the object of meditation at twilight सरस्वति O Sarasvatī, यदह्नात् that day in which पापम् sin कुरुते does तदह्नात् in the same day प्रतिमुच्यते (प्रतिमुच्यताम्) let him be liberated यद्रात्रियात् the night in which पापम् sin कुरुते does तद्रात्रियात् in the same night प्रतिमुच्यते let him be liberated

2. O thou who art the source of all letters, O thou the great Deity, O thou the object of meditation at twilight, O thou Sarasvatī, may thy devotee be liberated from the sin which he commits during the day by the same day and the sin which he commits during the night by the same night.

[This supplimentary prayer found in the longer version is not noticed by Bhaṭṭabhāskara and Sāyana The forms *ahnāt* and *rātriyāt* must be restored to the usual grammatical forms *ahni* and *rātryām.*]

पञ्चत्रिंशोऽनुवाकः
SECTION THIRTY-FIVE

ओजोऽसि सहोऽसि बलमसि भ्राजोऽसि देवानां धामनामासि विश्वमसि विश्वायुः सर्वमसि सर्वायुरभिभूरों गायत्रीमावाहयामि सावित्रीमावाहयामि सरस्वतीमावाहयामि

छन्दर्षीनावाहयामि श्रियमावाहयामि गायत्रिया गायत्री छन्दो विश्वामित्र ऋषिः सविता देवताग्निर्मुखं ब्रह्मा शिरो विष्णुर्हृदयः रुद्रः शिखा पृथिवी योनिः प्राणापानव्यानोदानसमाना सप्राणा श्वेतवर्णा सांख्यायनसगोत्रा गायत्री चतुर्विंशत्यक्षरा त्रिपदा षट्कुक्षिः पञ्चशीर्षोपनयने विनियोगः ॥१॥

हे गायत्रि त्व ओज बलहेतुभूता अष्टमधातुरूपा असि । सह सहिष्णुत्व धैर्य असि । बल शरीरसामर्थ्य असि । भ्राज दीप्तिरूपा असि । अग्न्यदीना देवाना धाम स्वर्ग इन्द्रादिनाम च असि । विश्व अचेतन सर्वजगद्रूपमसि । विश्वायु सर्वेषामन्न अथवा सपूर्णायु स्वरूपा असि । चेतनरूपजगत् सर्वमसि । सर्वेषामायु आयुषे हित असि । अभिभू सर्वस्य वैरिण पापस्य नाशहेतु असि । ओ प्रणवप्रतिपाद्या च असि । तादृशी गायत्री मदीये मनसि आवाहयामि । सावित्री सरस्वती छन्दासि ऋषीश्च श्रिय च सर्व एकगायत्र्या-वाहनेन आत्मनि आवाहयामि । गायत्र्या गायत्री छन्द, विश्वामित्र ऋषि, सविता देवता, अग्नि मुखम्, ब्रह्मा शिर, विष्णु हृदयम्, रुद्र शिखा, पृथिवी योनि, प्राणापानव्यानोदानसमाना सप्राणा, श्वेतवर्णा साख्यायन-गोत्रा गायत्री चतुर्विंशत्यक्षरा त्रिपदा षट्कुक्षि पञ्चशीर्षा च । उपनयने विनियोग. ॥

1. O Gāyatrī, Thou art the essence of strength. Thou art patience, or the subduing power Thou art physical capacity. Thou art splendour. Thou art the abode of gods and their name. Thou art the insentient universe. Thou art the full span of life or the Lord of all Thou art every living thing Thou art the life span of all. Thou art the vanquisher of all that is hostile

to us. Thou art the Truth denoted by the pranava. I invoke Gāyatrī, (into my heart). I invoke Sāvitrī I invoke Sarasvatī. I invoke the metres, the Rsis (and the gods) I invoke the splendour (of all the gods). Of Gāyatrī the metre is gāyatrī, the Rsi is Viśvāmitra and the Deity is Savitṛ. Fire represents the mouth; the four-faced Brahmā, the head; Visnu, the heart, Rudra, the crown-hair, Earth, the source; the in-breath, the out-breath, the diffused breath, the up-breath and the middle breath, the breath Gāyatrī is fair in hue and is of the same family as Paramātman attained by the Sānkhyas—the illumined sages. The deity Gāyatrī (explained further as a formula) has twenty-four syllables, comprised in three feet, six sheaths or cavities and five heads. It is employed in Upanayana, or initiation into Vedic studentship

[Along with the previous stanza this section is also employed for invoking Gāyatrī in the heart of the worshipper The Vājasaneyins use this Section for the invocation of Gāyatrī instead of the verses beginning with *Āyātu varadā devī* of the immediately preceding Section Worship implies a relation between the worshipper and the object of worship, and also a felt need and a suitable attitude in the worshipper which he naturally and genuinely adopts The apparent limitations and imperfections, as well as the consciousness of sin and impurity incidental to his inherited nature as described in the preceding Sections, engender in the mind of the wor-

shipper the need for invoking the grace of the Supreme in the shape of Gāyatrī to retrieve his own true divine nature which had been temporarily eclipsed by the life of the world Gravitational flow of water takes place only to a low ground Similarly only a person who is humble, penitent and eager for purity and freedom can receive the divine glory in its unsullied splendour Such an aspiring soul looks to the Divine for all its needs and exclaims 'Thou art my strength, Thou art my power, Thou art my glory, Thou art my all' So here Gāyatrī conceived as non-different from Brahman is eulogised as the various excellences and attributes listed above The longer version has an extension of the passage, not noticed by Bhattabhāskara and Sāyana, in *sāvitrīm āvāhayāmi* etc used by many worshippers according to their tradition. The earlier part up to *abhibhūrom* is quoted from *Taittirīya-brāhmaṇa* 2. 4 3. 2, where it is given as a eulogy of Gāyatrī Sāyana takes *āyu* in the *sarvāyu* as food in the commentary on the *Taittirīyabrāhmana* passage It has been already noted that Gāyatrī is also known as Sāvitrī and Sarasvatī The Supreme Being as the indweller and impeller of all Creation is known as Savitr and hence the passage in praise of Him is called Sāvitrī The Vedas are represented as a lake or *saras* which gives the waters of life and hence Gāyatrī, as the essence of the Vedas, is called Sarasvatī These two terms magnify Gāyatrī as the object of worship

Traditionally Gāyatrī is the name given to That Deity in the forenoon, Sāvitrī in the midday and Sarasvatī in the evening Gāyatrī is explained as that which protects the person who chants it (*gāyantam trāyate*) from the various sins The epithet Sāvitrī is given because it represents Savitr, who illumines the creation; and Sarasvatī because in that aspect it expresses the world in the shape of speech. These

three are also represented as Brahmā, Rudra and Viṣṇu as well as red, white and black Whatever may be the details of worship, the Supreme is worshipped through the gāyatrī To this effect the Smṛti-s cite the following authority

> नभिन्ना प्रतिपद्येत गायत्री ब्रह्मणा सह ।
> सोऽहमस्मीत्युपासीत विधिना येनकेनचित् ॥
> गायत्री चिन्तयेद्यस्तु हृत्पद्मे समुपस्थिताम् ।
> धर्माधर्मविनिर्मुक्त स याति परमा गतिम् ॥

The principal part of this devotion consists in the meditation of Gāyatrī in the orb of the sun visualised in one's own heart as non-different from Paramātman The ritualistic details are secondary The *Mahābhārata* states that during the Kurukṣetra war, Yudhiṣṭhira and other leaders did the twilight meditation at the appropriate time without retiring from the battle field for the performance of detailed rituals The eulogy of Gāyatrī is further extended by identifying it with other items given below that Being the essence of all mantras, gāyatrī embodies in it mystically all the metres, all the Ṛṣis, all the gods as well as their splendour So by the invocation of Gāyatrī all these are invoked within oneself No mantra is fit for employment in religious acts unless the metre, the deity and the seer are also remembered So gāyatrī, Viśvāmitra and Savitṛ are next mentioned Then the formula of gāyatrī is personified for meditation —Agni the first of Gods is the mouth, Brahmā the first-born is the head, Viṣṇu is the heart and Rudra is the *śikhā* or flame causing the final dissolution (or what is placed at the top of all) The earth is the Yoni i e the source, and the winds, the breath Fairness in hue is indicative of the highest purity. The knowledge of family is necessary to assess the greatness of an individual

and so it is stated that Gāyatrī is of the same Gotra as Brahman. (साख्यै. ईयते ज्ञानिभि प्राप्यते इति साख्यायन. सन्मात्र ब्रह्म) The form of Gāyatrī mantra is then described It has three feet of eight syllables each, six sheaths or auxiliaries to the Vedas which protect the Vedas represented by Gāyatrī like a sheath, five heads consisting of four Vedas and Itihāsa and Purāna known as the fifth Veda These details about Gāyatrī are recited before a boy is initiated into studentship and Gāyatrī is instructed]

ओं भूः । ओं भुवः । ओꣳसुवः । ओं महः । ओं जनः । ओं तपः । ओꣳ सत्यम् । ओं तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् । ओमापो ज्योती रसोऽमृतं ब्रह्म भूर्भुवः सुवरोम् ॥२॥

भवन्ति अस्मिन्निति भू । शीतोष्णवृष्टयुदकतेजासि अमुष्मात् भवन्ति इति भुव । सुष्ठु व्याप्यते सुकृतिभि इति सुव । महत्त्वात् मह । कल्पान्ते प्रलीना प्राणिन तत्र प्रथम जायन्ते इति जन. । सनत्कुमारादि-योगीन्द्रै तस्मिन् तप तप्यते इति तप । सत्यव्रताना स्थानभूतत्वात् सत्यम् । इत्येते सप्तलोका सप्तव्याहृतिप्रतिपाद्या प्रजाना स्थित्याद्यर्थ सप्तव्याहृतीना व्यवहरणात् आदौ प्रजापतिना सृष्टा । व्याहृतीना परमात्मन पर्यायवाचकत्वख्यापनाय व्याहृतिप्रतिपाद्यलोकाना प्रणवप्रतिपाद्यब्रह्मस्वरूपत्व-विवक्षया च प्रणवाना प्रत्येक उच्चारणम् ॥ ओ सर्वप्रेरकस्य अन्तर्यामिण: देवस्य श्रेष्ठ तेज ध्यायेम । य. सविता परमेश्वर अस्मदीया बुद्धिवृत्ती. प्रकर्षेण तत्त्वबोधे प्रेरयतु ॥ ओ या पृथिवीगता आप, यच्चादित्यादिक ज्योति, य मधुरादिरस, यत् अमृत, तत्सर्व प्रणवप्रतिपाद्य ब्रह्म । भूरादि-त्रय च प्रणवप्रतिपाद्य ब्रह्म ॥

2. Om Earth Om Sky. Om Heaven Om Middle Region. Om Place of Birth. Om Mansion of the Blessed Om Abode of Truth Om may we meditate on the Adorable Light of that Divine Generator who quickens our understandings. Om He is water, light, flavour, ambrosia and also the three worlds He who is denoted by pranava is all these.

[This passage gives the mantras employed for mental repetition and concentration during the performance of prānāyāma Four elements namely, pranava, vyāhrti-s, gāyatrī and gāyatrīśiras make up the whole unit According to Manu this composite formula is to be mentally repeated clearly and attentively thrice while the breath is retained within During the retention of the breath the nostrils are closed with the thumb and the little and the ring fingers The seven vyāhrtis denote the seven worlds created by Brahmā by uttering them in the beginning and the first three of them are called Mahāvyāhrtis. Pranava is added to each of them to point out that each vyāhrti independently also stands for the Supreme After the seven vyāhrtis the gāyatrīmantra follows them headed by another pranava, which again implies that the Supreme alone is denoted by the gāyatrīmantra This is succeeded by gāyatrīśiras bracketed by the pranavas in the beginning and the end Gāyatrī coming in the middle is the fundamental element and the rest are auxiliaries thereof When a person performs the prānāyāma and concentrates his thought on this mantra, the latent spiritual tendencies in the depth of his being are awakened and he becomes fit for communion with the Supreme Reality and eventually he realises the spiritual goal

The metre associated with the seven vyāhrtis are gāyatrī, usnik, anustubh, brhatī, pankti, tristubh, and jagatī and their deities are Agni, Vāyu, Sūrya, Brhaspati, Varuna, Indra and Viśvadevas respectively. Prajāpati is their Rsi Gāyatrīśiras consisting of sixteen syllables is called so because it forms as if it were the head of the formula Prajāpati is its Rsi, anustubh is the metre and Brahmā, Agni and Vāyu are the deities It has been mentioned on p 39 that the gāyatrī is employed during the performance of japa, homa and dhyāna Until one is purified by the practice of prānayāma he is not ready for japa Hence the importance of the formula given here for the practice of prānāyāma The prānāyāma which is performed during the twilight devotions differs from the one advocated by Patañjali for the practice of yoga In the former the retention period alone is measured by the formula given here In the latter case breathing in, holding the breath within and breathing out are appropriately measured There is a considerable literature explaining the meaning of gāyatrī towards which all the great ācāryas have made their contribution The word *tat* qualifying *savitr* makes it clear that the visible prime luminary of the heavens is only a representation of the Godhead who is referred to here as immanent in all creatures and also transcendent He is *savitr* because He is the cause of the universe and He animates and impells all that exists. He is *deva* because He is self-luminous, and all other light, whether intellectual or physical, is a loan from Him The devotee meditates upon His *bharga*, light, for the attainment of all the fourfold values of life The term *bharga* is derived from the root *bhrsj* meaning to roast or to burn It, therefore, implies not only the radiant light but also the heat which destroys the root of ignorance and misery which bars one from the attainment of the Supreme Hence this

Divine Light is eagerly sought after by all who seek release from the round of birth and death The significance of the third line of the gāyatrī is this According to the Vedas, thought and activity make up human destiny A man's mental activities elevate him if and when they are under the influence of divine operation Hence in this line the devotee's longing is expressed that the Supreme should guide his mind towards the performance of religious duty, selfless devotion to God and the highest illumination Two ancient authorities have paraphrased the ideas contained in the gāyatrī by the following verses —

> यो देव सवितास्माक धियो धर्मादिगोचरा ।
> प्रेरयेत्तस्य यद् भर्गस्तद्वरेण्यमुपास्महे ॥ १ ॥
> यद्ब्रह्म नित्य हृदि सन्निविष्ट मा प्रेरयत्तिष्ठति न सुबुद्धी ।
> भर्गस्तदाख्य भजनीयमेनन् ध्यायाम नित्य रविमण्डलस्थम् ॥ २ ॥

For the explanation of gāyatrīśiras see note on Section XV, stanza 2 The shorter version gives two alternative formulas for prāṇāyama (1) ओ भूर्भुव सुवर्महर्जनस्तप सन्य तद्ब्रह्म तदाप आपो ज्योती रसोऽमृत ब्रह्म भूर्भुव· सुवरोम् ॥ (2) ओ तद्ब्रह्म । ओं तद्वायु । ओ तदात्मा । ओं तत्सत्यम् । ओ तत्सर्वम् । ओ तत्पुरोर्नम. ॥ The first one differs from the gāyatrīśiras only by the prefixing of pranava and vyāhrtis and by substituting Sāvitrī for *tat brahma* The second one will be explained later in the longer version]

षट्त्रिशोऽनुवाक:
SECTION THIRTY-SIX

उत्तमे शिखरे देवि [जाते] भूम्यां पर्वतमूर्धनि ।
ब्राह्मणेभ्योऽभ्यनुज्ञाता गच्छ देवि यथासुखम् ॥१॥

हे देवि गायत्रि, त्वदुपासकेभ्य ब्राह्मणेभ्य अनुज्ञान अभिव्याप्य अथवा तै अनुज्ञाता सती पुनरपि तेषा समीपमागन्तु प्रतीक्षमाणा यथासुख यत्र गताया भवत्या सुख भवति हे देवि, तत्र उत्तमे पुण्यतमे शिखरे महामेरौ भूमौ अन्यत्र पर्वतमूर्धनि उच्छ्रितप्रदेशे वा गच्छ, गत्वा तत्र तिष्ठ ॥

हे देवि O Goddess ब्राह्मणेभ्य for the sake of brāhmanas अनुज्ञाता until they remember उत्तमे in the highest, holiest शिखरे on the peak भूम्याम् on the earth पर्वतमूर्धनि on the mountain हे देवि O shining One यथासुखम् at pleasure गच्छ go, remain

1. O Goddess, Thou mayest go and remain at Thy pleasure on the highest and holiest peak on the earth, or in any high place until the brāhmanas remember Thee again.

[This stanza and the succeeding one are repeated at the close of twilight devotions for the dismissal of Gāyatrī The longer version reads *jāte* in the place of *devi* According to Sāyana the abode of Gāyatrī from where she is summoned is on the highest peak of the mountain called Meru on the earth Whereas Bhattabhāskara appears to understand the various epithets in the first line as places where Gāyatrī is at liberty to be until She is summoned further]

स्तुतो मया वरदा वेदमाता प्रचोदयन्ती पवने द्विजाता ।
आयुः पृथिव्यां द्रविणं ब्रह्मवर्चसं मह्यं दत्वा प्रजातुं ब्रह्मलोकम् ॥

मया स्तुता वरदा वाञ्छितार्थदात्री पवने अर्थात् मारुत इव प्रचोदयन्ती अन्तर्यामिरूपेण प्राणिना प्रेरयित्री द्विजाता सूर्यमण्डलब्रह्मलोकयो प्रादुर्भूता वेदमाता चतुर्णा वेदाना जननी मह्य पृथिव्या विद्यमानाय आयु दीर्घजीवन द्रविण ब्रह्मवर्चस च दत्वा प्रजातु अर्थात् प्रकर्षेण जात ब्रह्मलोक गच्छतु ॥

मया by me स्तुता magnified वरदा boon-conferring पवने (पवन इव) like the wind प्रचोदयन्ती impelling द्विजाता born from two sources वेदमाता Mother of the Vedas मह्यम् to me पृथिव्याम् on the earth आयु long life द्रविणम् wealth ब्रह्मवर्चसम् power of Vedic learning दत्वा having given प्रजातुम् (प्रजातम्) excellently produced ब्रह्मलोकम् world of Brahman (गच्छतु may depart).

2. May the boon-conferring Mother of the Vedas, who has been magnified by me, who impells the created beings like wind and who has two places of birth, depart to the excellenty produced world of Brahman having conferred on me, here on the earth, long life, wealth and power of Vedic learning.

[Sāyana and Bhattabhāskara have not noticed this verse here It is believed that the residence of Gāyatrī is both Brahmaloka and the orb of the sun as suggested by the word *dvijātā* The passage, however, directly indicates Brahmaloka as the place to which Gāyatrīdevī returns The words *pavane* and *prajātum* appear to be solecistic and offer difficulty of construction which is overcome by substituting a suitable

sense under the sanction of Vedic license The *Atharvaveda* XIX 71 1 gives the uncorrupt form of the mantra as follows

स्तुता मया वरदा वेदमाता
प्रचोदयन्तां पावमानी द्विजानाम् ।
आयुः प्राणं प्रजां पशुं कीर्तिं द्रविणं
ब्रह्मवर्चसं मह्यं दत्वा व्रजत ब्रह्मलोकम् ॥

This is blemishless Pāvamāna is the Indwelling Divine Spirit Gāyatrī extols His glory, further Gāyatrī is the Mother of the Vedas or the Vedas are represented by Her The seer here prays for the fruits of the devotion properly performed for everyone including himself 'May Gāyatrī, the Vedamātā, who glorifies the Supreme Reality, having been invoked by me during the worship grant me and all the twice-born, longevity, life, progeny, cattle, renown, wealth and splendour of spirituality After giving these, may Gāyatrī go back to the Supreme Brahman from whom She arose ']

सप्तत्रिंशोऽनुवाकः

SECTION THIRTY-SEVEN

घृणिः सूर्य आदित्यो न प्रभा वात्यक्षरम् । मधु क्षरन्ति तद्रसम् । सत्यं वै तद्रसमापो ज्योती रसोऽमृतं ब्रह्म भूर्भुवः सुवरोम् ॥१॥

घृणि दीप्तिमान् सूर्य जगत्प्रसवहेतु अक्षर क्षरणहित नित्य भगवान् आदित्य प्रभा न स्वकीयप्रकाश इव वाति लोकोपकारार्थ गगनमार्गेण गच्छति । तद्रस आदित्यजन्य उदक मधुर क्षरन्ति प्रवहति । स एव सत्य ब्रह्मस्वरूपम् . . . . ॥

1. The imperishable Āditya who is the giver of lustre and the creator of the universe moves in the sky like his own rays The essence of him in the form of sweet water flows in the shape of rivers He is the Truth (Rest as XV. 2)

[The present Section gives this mantra as a substitute for the upāsana mentioned on pages 207 to 218 One may perform japa of it if he is incapable of performing the worship which has been described The same formula appears in the shorter version, and it has been fully dealt with at Section XV, passage 2, to which place it naturally belongs So here it is not discussed at length]

अष्टत्रिंशोऽनुवाक.

SECTION THIRTY-EIGHT

ब्रह्ममेतु माम् । मधुमेतु माम् । ब्रह्ममेव मधुमेतु माम् । यास्ते सोम प्रजा वत्सोऽभि सो अहम् । दुःष्वप्नहन् दुरुष्षह । यास्ते सोम प्राणाꣳ स्ताञ्जुहोमि ॥१॥

पर ब्रह्मतत्त्व मा एतु । परमानन्दलक्षणत्वात् परमात्मरूप मधु मां प्राप्नोतु । ब्रह्मैव मधु अर्थात् अखण्डैकरस आनन्दरूप वस्तु मा प्राप्नोतु मह्यमात्मानमाविष्करोतु । हे सोम उमया ब्रह्मविद्यया सह वर्तमान परमात्मन्,

ते या प्रजा सन्ति ता अभि अर्थात् अभिलक्ष्य तासा मध्ये स अह वत्स बाल बालवत् त्वदीयकरुणायोग्य । हे दु स्वप्नहन् ससाररूपस्य दु स्वप्नस्य घातक हे परमेश्वर दुरुष्षह दु ख उत्कर्षेण विनाशय । हे सोम परमात्मन्, ने त्वदीया या प्रणवृत्तय मयि सन्ति अर्थात् त्वत्सृष्टा. वागादिप्राणवृत्तय मन च विषयेभ्य परावृत्य ता अह त्वय्येव जुहोमि ॥

ब्रह्मम् (ब्रह्म) the Supreme माम् me एतु reach, receive मधुम् (मधु) the sweet, blissful माम् me एतु reach, receive ब्रह्मम् (ब्रह्म) the Supreme एव alone मधुम् (मधु) the sweet, blissful माम् me एतु reach, receive हे सोम O Lord ते thy या those प्रजा creatures (ता them) अभि regarding स such अहम् I वत्स child दु स्वप्नहन् O destroyer of the bad dreams दुरुष्षह destory sorrow हे सोम O Lord ते belonging to thee या that which तान् those प्राणान् breaths जुहोमि I offer.

1. May the Supreme reach me. May the Blissful reach me. May the Supreme alone that is blissful reach me O Lord, being one among Thy creatures I am Thy child. Suppress the dreary dream of the empirical existence that I experience. For that I offer myself as an oblation into Thee, O Lord, and the vital and mental powers, Thou hast kept in me.

[This is the first of the notable group of mantras called Trisuparna From the free rendering given above it is evident that the kernal of it is a prayer on the part of the spiritual aspirant to Paramātman for enlightenment and release from the round of birth and death, for the effecting of which he makes an oblation of his senses and energies—hitherto engrossed in worldly persuits—into the Supreme to whom they

really belong The Trisuparna is prescribed for japa to be undertaken by the seekers of the divine knowledge and who wish to expiate all known and unknown sins that stand in their way to illumination In the Vedic literature the term *suparna* stands for the Sun, Fire, Prajāpati and other gods and in the Purānas the bird Garuda is called Suparna, Garuda is the King among birds and protector of amrta These mantras guard the highest good of the Soul So they are called Suparna Pranava is also called Suparna, for it takes the upāsaka to his divine goal Since these passages help one to reach that goal they are here called Suparna Bhattabhāskara understands the text slightly differently He splits *Brahmametu* into *Brahma* and *metu* avoiding the awkward form *Brahmam* and explains *metu* as imparative third person singular of the root *mī* of the tenth conjugation He gives a ruling that without justification in sense the addition of any element to a Vedic word is unacceptable, and so to consider *Brahmam* as the actual form and not *Brahma* is not legitimate according to him Again *abhi* and *so* taken as two words above is considered as one word by him and therefore *abhiso* means—*Somena ārādhayitā*—one who worships with Soma. The word *abhiso* also implies *abhitah sarvatah sotā īśitā*—one who rules all around, the Lord This implies that through the grace of the Lord the worshipper has achieved his union with the Supreme Bhattabhāskara reads *dussvapnahan durussahā* (samjātah), and explains the second word as an adjective meaning one who is not capable of being overpowered (because of divine knowledge) The word *Soma* is explained by him as Īśvara, the Lord, who impells the universe and explains the word *Umā* in it as Paraśakti denoted by pranava in part reversed—*mā u*]

त्रिसुपर्णमयाचितं ब्राह्मणाय दद्यात् । ब्रह्महत्यां वा एते घ्नन्ति । ये ब्राह्मणास्त्रिसुपर्णं पठन्ति । ते सोमं प्राप्नुवन्ति । आ सहस्रात् पङ्क्तिं पुनन्ति । ओम् ॥२॥

त्रिसुपर्णमन्त्र अप्रार्थितमेव शिष्याय ब्राह्मणाय दद्यात् । उपदिष्टा. ये ब्राह्मणा सर्वदा त्रिसुपर्णमन्त्र पठन्ति एते ब्रह्महत्या घ्नन्ति वै विनाशयन्त्येव । ते निष्पापा. सन्त सोमयागफल पर देव वा प्राप्नुवन्ति । ते सहस्रपुरुषाया ब्राह्मणपङ्क्तौ भुञ्जाना ता सर्वामपि पङ्क्ति शुद्धा कुर्वन्ति । भोजयितव्या पङ्क्ति क्षालितसर्वपापा कुर्वन्ति । प्रणवसायुज्य च लभन्ते ॥

त्रिसुपर्णम् the Trisuparna अयाचितम् unsolicited ब्राह्मणाय to a brāhmana दद्यात् should be imparted ये those ब्राह्मणा brāhmanas त्रिसुपर्णम् the Trisuparna पठन्ति repeat एते these ब्रह्महत्याम् brāhminicide घ्नन्ति destory वै indeed ते they सोमम् (the result of) Soma sacrifice प्राप्नुवन्ति attain आसहस्रात् upto one thousand पङ्क्तिम् the row पुनन्ति purify ओम् Om.

2 One may impart Trisuparna to a brāhmana unsolicited. Those brāhmanas who recite Trisuparṇa indeed destroy even the sin of brāhminicide. They attain to the fruit of the performance of Soma sacrifice They purify all those who sit in a row of a thousand (while at dinner) and attain union with praṇava i.e. the Deity of this mantra.

[This passage glorifies the Trisuparna mantra in eulogistic language. Like the word *saptarṣi* each unit of the Trisuparna is also called by the same name. Knowledge is imparted to a disciple generally on request But this mantra may be

given to any brāhmana whom one encounters without his asking for it Even such grave sins like Brahmahatyā are expiated by its repetition and it will confer the fruit of the Somayāga It is a custom in India to feed non-possessing brāhmanas who minister to the religious needs of the community and also the hungry and the destitute according to one's capacity on special occasions with a view to obtain religious merit The scriptures which encourage this practice lay down also that the brāhmanas entertained must be sinless and learned Even if a single person who practises the japa of Trisuparna happens to be present on the holy occasion of religious feeding, it is said here, that the host or atithipati is exculpated from the sin of feeding the wrong persons The purpose of this eulogy here is to draw attention to the greatness of Trisuparna which calls away man from the path of worldliness to that of divinity The pranava ending the section points out to the fact that it is also indicative of the greatness of that syllable Bhattabhāskara explains it by saying that the person mentioned here attains union with Brahman denoted by pranava, while Sāyana states that pranava here implies that the deity of Trisuparna is the Paramātman denoted by pranava]

एकोनचत्वारिंशोऽनुवाकः

SECTION THIRTY-NINE

ब्रह्म मेधया । मधु मेधया । ब्रह्ममेव मधु मेधया ॥१॥
अद्यानो देव सवितः प्रजावत्सावीः सौभगम् ।
परा दुःष्वप्नियꣳ सुव ॥२॥

विश्वा॑नि देव सवितर्दुरि॒तानि॒ परा॑सुव । यद्भ॒द्रं तन्म॒ आसु॑व ॥

मधु॒वाता॑ ऋताय॒ते मधु॑क्षरन्ति॒ सिन्ध॑वः । माध्वी॑र्नः सन्त्वोष॑धीः ॥

मधु॒ नक्त॑मु॒तोष॑सि॒ मधु॑म॒त्पार्थि॑व॒ꣳ रजः॑ । मधु॒द्यौर॑स्तु नः पि॒ता ॥

मधु॑मान्नो॒ वन॒स्पति॒र्मधु॑माꣳ अस्तु॒ सूर्यः॑ । माध्वी॒र्गावो॑ भवन्तु नः ॥

पूर्वोक्त जगत्कारण ब्रह्म प्रकारान्तरेण ब्रह्मरूपमेव मधु च मेधया गुरूपदिष्टमहावाक्यनदर्थधारणशक्त्या प्राप्यते ज्ञायते वा । तादृशी मेधा-मुद्दिश्य एषा प्रार्थना ॥ १ ॥

हे सवित सर्वस्यानुज्ञातर् देव अद्य अस्मिन्नहनि न अस्माक विद्यार्थिना प्रजावत् शिष्यप्रशिष्यादि प्रजोपेत सौभग आचार्यकरूप सौभाग्य अथवा सुश्रीकत्व सावी अनुजानीहि प्रेरय । दु ष्वप्निय दुष्टस्वप्नसदृश द्वैतप्रतिभास परासुव निराकुरु नाशय ॥ २ ॥ हे सवित देव, ज्ञानप्रतिबन्धकानि विश्वानि दुरितानि सर्वाणि पापानि परासुव निराकुरु । यत् भद्र असभावनाविपरीत-भावनादिरहितत्वात् मगलरूप ब्रह्मज्ञानमस्ति तत् मे मह्य उपासकाय आसुव साकल्येन प्रयच्छ ॥ ३ ॥

ऋतायते ऋत पर ब्रह्म तदिच्छते मह्य वायव मधु सुख यथा भवति तथा वान्तु । सिन्धव नद्य मधु आरोग्यकरमुदकं क्षरन्ति सम्पादयन्तु । ओषधय अपि अस्माक माध्व्य पथ्यरूपा सन्तु ॥ ४ ॥ विद्यार्थिनामस्माक नक्त रात्रौ उपसि प्रभाते च मधु कालकृत सुख अस्तु । पार्थिव रज मधुमत् सौख्ययुक्त अस्तु । पितृसदृशी द्यौ अपि अतिवृष्ट्यादिप्रातिकूल्यरहिततया मधु अस्तु ॥ ५ ॥ वनस्पतिः फलवृक्ष न अस्मान् प्रति मधुमान् मधुर-फलोपेत जीवनहेतु अस्तु । सूर्य. अपि योग्यसन्तापप्रकाशदानेन मधुमान् सुखप्रद अस्तु । गाव न अस्मान् प्रति माध्वी मधुरक्षीरोपेता भवन्तु ॥ ६ ॥

1 ब्रह्म the Supreme मेधया through power of intelligence (प्राप्यते is attained) मधु bliss मेधया through power of intelligence (प्राप्यते is attained) ब्रह्मम् (ब्रह्म) the Supreme एव alone मधु bliss मेधया through power of intelligence (प्राप्यते is attained) 2 हे सवित O creator and impeller देव God अद्या (अद्य) today न for us प्रजावत् possessing progeny सौभगम् prosperity सावी vouchsafe दुस्वप्नियम् (दुस्वप्न्यम्) like a bad dream परासुव turn away. 3 हे सवित O creator देव God विश्वानि all दुरितानि sins परासुव turn away. यत् that which (is) भद्रम् beneficial तत् that मे for me आसुव bring from all sides 4. ऋतायते to one desirous of reaching the Supreme Truth वाता. winds मधु sweet, happy (वान्तु let blow) सिन्धव rivers मधु sweetly क्षरन्ति (क्षरन्तु) let flow ओषधी (ओषध्य) herbs न for us माध्वी (माध्व्य) sweet सन्तु let be 5 नक्तम् at night उत and उषसि at dawn, during day मधु happiness (अस्तु let be). पार्थिवम् of earth रज particle मधुमत् sweetness-bearing (अस्तु let be) पिता father, paternal द्यौ heaven न for us मधु sweet अस्तु let be 6 वनस्पति: fruit-bearing tree न for us मधुमान् sweetness-bearing (अस्तु let be). सूर्य the sun मधुमान् sweetness-bearing अस्तु let be गाव cows न for us माध्वी (माध्व्य) sweetness-giving भवन्तु let be

1 That Brahman is attained through the power of intelligence That Bliss is attained through the power of intelligence. The Bliss which is indeed Brahman is attained through the power of intelligence

2. O God, O Thou creator, vouchsafe to us today the prosperity consisting of progeny. Turn away from us this bad dream (of the world). 3. O God, O Creator, turn away from me all the sins Bring to me that which is beneficial

4 To me, who is the devotee of the Supreme Truth let the wind blow sweetly. Let the rivers run sweetly Let the herbs be to us sweet and beneficial. 5 Let there be sweetness day and night Let the particles of the earth be sweetness-bearing. Let heaven, our father, be sweet to us 6 Let the fruitbearing trees be sweet to us. Let the sun be sweet and beneficial to us. Let the cows be sweetness-bearing to us

[This hexad gives the second Trisuparna—a prayer for power of intelligence and for the environment conducive to the attainment of supreme knowledge and realisation of the Divine Truth The stanzas 2 and 3 are found in the *Rgveda* at V 82 4-5 and stanzas 6 to 8 *ibid* I. 9 6-8 respectively They are to be explained here according to the prakarana or context Hence the meaning given above follows The term *medhā* implies power of intelligence in general and particularly the capacity to retain and recall the words and their meaning taught by the preceptor In the Vedas *medhā* is considered as a deity and hymns are sung in her praise, of which the passages extracted just below give some good examples Stanzas 1-2 are from the *Vājasaneyīsamhitā* (XXXII 14-15) and the next 5 from the *Atharvaveda* (VI 108 1-5) —

यां मेधां देवगणाः पितरश्चोपासते । तया मामद्य मेध-
याग्ने मेधाविनं कुरु स्वाहा ॥१॥ मेधां मे वरुणो ददातु
मेधामग्निः प्रजापतिः । मेधामिन्द्रश्च वायुश्च मेधां धाता
ददातु मे स्वाहा ॥२॥ त्वं नो मेधे प्रथमा गोभिरश्वेभिरा
गहि । त्वं सूर्यस्य रश्मिभिस्त्वं नो असि यज्ञिया ॥३॥
मेधामहं प्रथमां ब्रह्मण्वतीं ब्रह्मजूतामृषिष्टुताम् । प्रपीतां
ब्रह्मचारिभिर्देवानामवसे हुवे ॥४॥ यां मेधामृभवो विदुर्यां
मेधामसुरा विदुः । ऋषयो भद्रां मेधां यां विदुस्तां मय्या-
वेशयामसि ॥५॥ यामृषयो भूतकृतो मेधां मेधाविनो विदुः ।
तया मामद्य मेधयाग्ने मेधाविनं कृणु ॥६॥ मेधां सायं
मेधां प्रातर्मेधां मध्यन्दिनं परि । मेधां सूर्यस्य रश्मिभिर्व-
चसावेशयामहे ॥७॥

Although the Supreme Truth is described as ineffable and beyond thought and expression, yet the path to Its knowledge lies through the scriptures learned from the preceptor by the power of intelligence The importance of the scripture and the line of teachers and their disciples who carry forward the torch of knowledge in suitable environments, is therefore, recognised here (pages 224–228) with details as it has been done at *Taittirīyopaniṣad* 1 4 The worshippers pray —Give us many sons and disciples who will propagate this knowledge Dispel the dream of this illusory world through right knowledge Suppress sins and encourage virtue We are seekers of Truth and let Nature be benign to us Let us be surrounded by sweetness—chiefly

consisting of salubrious wind and water May herbs and cows give us healthful yield in proper time May day and night cause for us only joy and happiness May every particle of the earth and the sky, paternal to all, favour us with suitable conditions of climate and weather May the sun shine favourably over us and the trees give us sustenance through edible fruits —Only in such a happy surrounding proper cultivation of knowledge and realisation of the Truth become effective and fruitful According to Bhattabhāskara: *madhu* means Self-knowledge and he derives it from *mananīya* or *rasanīya*, the word *ṛtāyate* means 'to the institutor of the sacrifice' and *pārthivam rajah* means the earth The Madhumantras occur also in the *Taittirīyasamhitā* IV 2 9 There Sāyana interprets them to suit the Sacrificial context]

य इमं त्रिसुपर्णमयाचितं ब्राह्मणाय दद्यात् । भ्रूणहत्यां वा एते घ्नन्ति । ये ब्राह्मणास्त्रिसुपर्णं पठन्ति । ते सोमं प्राप्नुवन्ति । आ सहस्रात्पङ्क्तिं पुनन्ति । ओम् ॥७॥

[The declaration of the fruit of Trisuparna given above is a copy of the same given at the close of the previous Section with only the substitution of *bhrūnahatyā* in the place of *brahmahatyā* and the addition of *ya imam* at the head So the apparatus of interpretation is not repeated here as well as in the coming Section The word *bhrūnahatyā* means feticide, or hurting a brāhmana well versed in the Vedas and in their auxiliaries.]

चत्वारिंशोऽनुवाकः
SECTION FORTY

ब्रह्म मेधवा । मधु मेधवा । ब्रह्ममेव मधु मेधवा ॥१॥
ब्रह्मा देवानां पदवीः कवीनामृषिर्विप्राणां महिषो मृगाणाम् ।
श्येनो गृध्राणाꣳ स्वधितिर्वनानाꣳ सोमः पवित्रमत्येति
रेभन् ॥
हꣳसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं
बृहत् ॥

पूर्वोक्त ब्रह्म मेधवा अर्थात् मेधवत् । मधु मेधवत् । ब्रह्ममेव मधु मेधवत् ॥

[This is the third Trisuparna made up of three units The first unit is a Yajus similar to the one appearing as the first line of Section Thirty-nine, *medhavā* substituting the word *medhayā* The term *medhavā* is a disguised form of *medhavat* i e possessing or connected with *medha* or sacrifice The idea behind the expression is that the Supreme Brahman is attained only by a person in whom the desire for Self-knowledge is generated by the proper performance of prescribed duties and sacrifices Thus Brahman is connected with *medha* (sacrifice) in so far as sacrifices and other similar activities help one from a distance for the realisation of Brahman by creating purity of mind and desire for knowledge. It may be noted that the first Tisuparna prescribes a meditation in the shape of offering oneself into the Supreme as a means of attaining Him The second one stresses the

need of knowledge engendered through intelligence developed by scripture, preceptor, and proper environment, and the third one here emphasises karma or Vedic sacrifice as an aid to the attainment of the Supreme Since the text is exactly similar to the previous one but for the word *medhavā* just explained, the apparatus of interpretation is omitted The second unit is a repetition of Section 12, stanza 4, and the third unit is the repetition of Section 12, stanza 6 For the explanation of these two passages *vide passim*]

ऋचे त्वा रुचे त्वा समित्स्रवन्ति सरितो न धेनाः ।
अन्तर्हृदा मनसा पूयमानाः । घृतस्य धारा अभिचाक-
शीमि ॥

त्वा भवन्तमुद्दिश्य भवदाराधनार्थं ऋचे ऋगुपलक्षितवेदप्राप्त्यर्थं त्वा ऋग्वेदरूपाय तुभ्य अहं समित् समिध अग्नौ प्रक्षिपामि । समिद्धे अग्नौ मया अन्तर्हृदा अन्तरङ्गपूर्वकं हुता पूयमाना घृतधारा धेना पीयमाना सरितः न इव त्वा प्रति श्रवन्ति । अत अहं अभिचाकशीमि अभिमुख्येन दीप्तं करोमि अथवा अनुभवामि ॥

त्वा for thee ऋचे for the attainment of the knowledge contained in the Vedas headed by the Rk त्वा for the रुचे (ऋचे) in the form of Rgveda समित् (समिधम्) fuel (अग्नौ प्रक्षिपामि place in fire) अन्तर्हृदा from the inmost heart, with purity and sincerity मनसा by the mind (हुता offered as oblation) पूयामाना what is being rendered holy घृतस्य of ghee धारा unbroken currents धेना potable सरित. rivers न like स्रवन्ति flow अभिचाकशीमि I kindle the lustre

4. I pile fuel in the consecrated fire with a view to acquire the Vedas necessary for Thy

worship, meditating on Thee in the form of Regveda The unbroken currents of clarified butter offered into the kindled fire—rendered sacred by cordial and hearty thoughts—flow like rivers, the water of which is potable for Gods By this I kindle the splendour of the holy fire.

[This and the immediately succeeding passage are not found in the shorter version and so the explanatory rendering given here is based upon the commentary ascribed to the untraced author in the Ānandāśrama edition In a footnote supplied by the editor of that publication, it is remarked that two manuscripts used for determining the text contain *rce* in the place of *ruce* and that *ruce* is only a Vedic disguise of *rce* But at *Taittirīyasamhitā* IV 2 9, the source of it, the form actually found is *ruce*]

हिरण्ययो वेतसो मध्यं आसाम् । तस्मिन्त्सुपर्णो मधुकृत्
कुलायी भजन्नास्ते मधु देवताभ्यः । तस्यासते हरयः
सप्त तीरे स्वधां दुहाना अमृतस्य धाराम् ॥५॥

असा आज्यधाराणा मध्ये तस्मिन् आहवनीये हिरण्मय ज्योतिर्मय वेतस. बहुधन मधुकृत् प्राणिना कर्मानुसारेण सुखदाता कुलायी अन्तर्यामिरूपेण प्राणिना देहनीडाश्रय त्रिसुपर्ण त्रिसुपर्णप्रतिपाद्य परमात्मा देवताभ्य मधु हविरूप अमृत विभजन् विभज्य ददान सन् आस्ते । तस्य परमात्मन तीरे परिसरप्रदेशे हरय स्मरणमात्रेण पापहरिण अमृतस्य धारा स्वधा तत्तद्देवताभ्य दुहाना सप्त ऋषय आसते ॥

आसाम् of these मध्ये in the middle तस्मिन् in that हिरण्यय (हिरण्मय) luminous वेतस· (वेदस) profusely rich मधुकृत् gives

of bliss कुलायी he who dwells in the nest सुपर्ण the Supreme described in Trisuparna देवताभ्य for Gods मधु ambrosia भजन् distributing आस्ते remains तस्य of him तीरे in the proximity हरय destroyers (of sin) अमृतस्य of nectar धाराम् current स्वधाम् offering दुहाना fully supplying सप्त seven (sages) आसते sit

5 In that Āhavanīya Fire, amidst those currents of clarified butter offered as oblation, abides the profusely rich and splendid Supreme Being who is magnified in the Trisuparna, who dwells in the nest of the bodies of created beings, who confers bliss on creatures according to their merit, and who shares with gods sweet ambrosia in the form of oblations offered by worshippers in Fire In His proximity are seated the seven sages who destroy sins by mere remembrance and who continuously pour oblations in the form of a current of nectar keeping in mind the various gods for whom they are meant.

[The two textual passages found on pages 232 and 233 are quoted from *Taittirīyasamhitā* IV 2 9, where Sāyana interprets them in a different way Following the anonymous commentary in the Ānandāśrama edition I have given the meaning here. The word *vetasah* in the text is taken as a transformation of the word *vedas* meaning wealth. The passage gives a celestial picture of the fundamental significance of all sacrifices in the consecrated fire Physically a burnt offering or sacrifice consists in the oblation of streams of clarified butter into the consecrated fire according to

prescribed rules Here it is stated that the Supreme One is present in the centre of the Āhavanīya Fire receiving the offerings and sharing them with the other Gods In the *brāhmanas* we see statements identifying Yajña with Visnu who is also called Yajñapurusa All the Yajñas are meant to worship the Supreme and the various Gods worshipped in them are but aspects or attributes of the Supreme Being The seven sages represent the foremost of worshippers who are constantly engaged in communing with the Supreme by their spiritual activities and who are, therefore, capable of purifying others]

य इदं त्रिसुपर्णमयाचितं ब्राह्मणाय दद्यात् । वीरहत्यां वा एते घ्नन्ति । ये ब्राह्मणास्त्रिसुपर्णं पठन्ति । ते सोमं प्राप्नुवन्ति । आसहस्रात् पङ्क्तिं पुनन्ति । ओम् ॥६॥

[This declaration of the glory of the third Trisuparna differs from the one on page 230 only in *idam* for *imām* and the phrase *vīrahatyā* which means slaying a worthy brāhmana or an anointed king]

एकचत्वारिंशोऽनुवाकः

SECTION FORTY-ONE

मेधादेवी जुषमाणा न आगाद्विश्वाची भद्रा सुमनस्यमाना ।
त्वया जुष्टा जुषमाणा दुरुक्तान्बृहद्वदेम विदथे सुवीराः ॥१॥

विश्वाची सर्ववेद्यावगाहनक्षमा भद्रा कल्याणहेतु सुमनस्यमाना सानुग्रहमनोयुक्ता जुषमाणा प्रीयमाणा सती मेधादेवी न. अस्मान् आगात् एतु आगच्छतु । हे देवि, त्वदागमनात् पूर्वं दुरुक्तान् पुरुषार्थानुपयोगिन दुष्टान् शब्दान् जुषमाणा तत. पर आगतया त्वया जुष्ट. सेविता वय विदथे ज्ञानप्रकाशे सति सुवीरा शोभनपुत्रशिष्यादियुक्ता. सन्त बृहत् सर्ववक्त्रतिशयेन उच्छ्रत ब्रह्मतत्त्व वदितु शक्ता भूयास्म ॥

विश्वाची all-penetrating भद्रा beneficial सुमनस्यमाना favourably disposed जुषमाणा delighting (in us) मेधादेवी goddess of intellect न us आगात् may visit (त्वदागमनात् पूर्वम् before thy visit) दुरुक्तान् profitless speech जुषमाणा delighting in त्वया by you जुष्टा. blessed विदथे on the attainment of knowledge सुवीरा with heroic sons and pupils बृहत् the exalted Truth वदेम may we express, declare

1. May the all-penetrating goddess of intellect who is beneficial, favourably disposed to, and delighting in, us visit us O goddess, may we who were delighting in profitless speech before thy visit, now as the result of thy delight in us, become enlightened and also capable of expressing the Supreme Truth along with our heroic sons and disciples.

[This stanza and the next one in triṣṭubh metre glorify the deity presiding over the power of intelligence or intellect. The *Ṛgveda-khila* IV 8 1-9 are in praise of the deity Medhā and also *Atharvaveda* VI 108 1-5 quoted on page 229. In the latter context Medhā is praised as the rays of the sun spreading everywhere. Sages like Vasistha have praised this deity and stressed the necessity of propitiating her Accord-

ing to the *Rgvidhāna* IV 96-97 the baby is suckled or fed with pap repeating the śraddhā and medhā mantras so that he may have these qualities when he grows up to an adult The power of intelligence which can penetrate all objects of knowledge like the rays of the sun must come to the aid of the Rsi for the acquisition, preservation and instruction of the Vedas as well as the proper performance of the acts of worship taught therein In the *Taittiriyopanisad* I 4 1-2 there is the prayer for intelligence coupled with prosperity, for, the latter without the former is dangerous and the former without the latter is often ineffective Here in this context that particular quality of intelligence is solicited which engenders the union of the finite self with the Infinite Self Only those persons who are blessed with the right intelligence by which they can wean themselves from the pleasure of useless and harmful talk achieve inner illumination They alone devote their faculty of speech for receiving and communicating knowledge of the Supreme Their children and their disciples also become heroic and noble The word *vidatha* is accepted in the sense of knowledge by Bhattabhāskara and in the sense of worship by Sāyana The longer version has the reading *nudamānā* in the place of *jusamānā* which is evidently an old emendation made in order to make the sense agree with *duruktān—duruktān nudamānā* (pushing aside all profitless talk)—and to avoid duplication of *jusamāṇa*]

त्वया जुष्ट ऋषिर्भवति देवि त्वया ब्रह्मागतश्रीरुत त्वया ।
त्वया जुष्टश्चित्रं विन्दते वसु सा नो जुषस्व द्रविणेन मेधे
॥२॥

हे देवि त्वया जुष्ट अनुगृहीत पुरुष ऋषि द्रष्टा अथवा मन्त्रद्रष्टा भवति । त्वया जुष्ट. पुरुषः ब्रह्मा ब्राह्मण भवति अथवा ब्रह्मत्व लभते । उत अपि च त्वया जुष्ट आगतश्री प्राप्तसपत् भवति, चित्र विविध वसु धन लभते च । हे मेधे तादृशी त्व द्रविणेन अस्मभ्य देयेन प्रशस्तेन धनेन सह न अस्मान् जुषस्व अनुगृहाण ॥

हे देवि O goddess त्वया by thee जुष्ट favoured ऋषि a seer भवति becomes त्वया by thee (जुष्ट favoured) ब्रह्मा brāhmana (भवति becomes) उत further त्वया by thee (जुष्ट favoured) आगतश्री possessing wealth (भवति becomes) त्वया by thee जुष्ट favoured चित्रम् manifold, attractive वसु wealth विन्दते obtains, सा such मेधे O goddess of intellect न us द्रविणेन with wealth जुषस्व favour.

2 O goddess of intellect, favoured by thee, one becomes a seer; one becomes a brāhmana or a knower of Brahman Favoured by thee one becomes also possessed of riches. Favoured by thee one obtains manifold wealth. Being such, O goddess of intellect, delight in us and confer on us wealth

[The reading *dravino na* in the place of *dravinena* has no merit as it would give sense only by taking the word *dravina* arbitrarily to stand for one who possesses *dravina* *Brahma* in the second pāda may mean a brāhmana, Hiranyagarbha or the Supreme]

द्विचत्वारिंशोऽनुवाक.

SECTION FORTY-TWO

मेधां म इन्द्रो ददातु मेधां देवी सरस्वती ।
मेधां मे अश्विनावुभावाधत्तां पुष्करस्रजौ ॥१॥

मे मह्य इन्द्र मेधा ददातु, सरस्वती देवी च । पुष्करस्रजौ सरोजमाला-युक्तौ उभौ अश्विनौ मे मेधा आधत्ता उत्पादयताम् ॥

मे to me इन्द्र· Indra मेधाम् intelligence ददातु grant, देवी goddess सरस्वती Sarasvatī मेधाम् intelligence (ददातु grant) पुष्करस्रजौ decked with lotus garlands उभौ both अश्विनौ Aśvins मे for me मेधाम् intelligence आधत्ताम् generate

1. May Indra grant me intelligence. May goddess Sarasvatī grant me intelligence May the two Aśvins wearing garlands of lotus flowers engender in me intelligence

अप्सरासु च या मेधा गन्धर्वेषु च यन्मनः ।
दैवी मेधा सरस्वती सा मां मेधा सुरभिर्जुषताः स्वाहा ॥२॥

या च मेधा अप्सरस्सु वर्तते, या च गन्धर्वेषु मन मननसामर्थ्यरूपेण अथवा धैर्यरूपेण वर्तते, या च सरस्वती वेदशास्त्ररूपा दैवी देवेषु वर्तमाना स्थिता अस्ति, शोभनख्याति. सर्वकामदुघा सा मेधा मा सेवताम् ॥

या that which च and मेधा intelligence अप्सरासु (अप्सरस्सु) in celestial women यत् which मन: mental power or courage च and गन्धर्वेषु in celestial minstrels सरस्वती comprising Vedic

lore दैवी belonging to Gods मेधा intelligence सुरभि. fragrant सा that मेधा intelligence माम् me जुषताम् favour स्वाहा hail

2 Hail! May that intelligence favour me—that which is possessed by Apsaras (celestial women) that which is the mental power in Gandharvas (celestial minstrels) that intelligence expressed as the divine Vedic lore and that intelligence which spreads like fragrance

[These two stanzas form another prayer for the grant of intelligence They are found in the *Ṛgvedakhila* IV 8 2-3 in the following form मेधा मे वरुणो राजा मेधा देवी सरस्वती । मेधा मे अश्विनौ देवावाधत्ता पुष्करस्रजा ॥ या मेधाप्सरस्सु गन्धर्वेषु च यन्मन. । दैवी या मानुषी मेधा सा मामाविशतादिह ॥ The word *Sarasvatī* in the second verse is substituted by *manuṣyajā* in the shorter version which implies intelligence of men *Svāhā* ending the stanza in the longer version is omitted in the shorter version The reading *daivīm* in the longer version in the place of *daivī* is confusing]

त्रिचत्वारिंशोऽनुवाक:

SECTION FORTY-THREE

आ मां मेधा सुरभिर्विश्वरूपा हिरण्यवर्णा जगती जगम्या ।
ऊर्जस्वती पयसा पिन्वमाना सा मां मेधा सुप्रतीका
जुषताम् ॥१॥

सुरभि विश्वरूपा सर्ववस्तुनिरूपणकुशला हिरण्यवर्णा हितरमणीयस्वभावा अथवा प्रकाशमानाक्षरा जगती सर्वत्र अविच्छेदेन वर्तमाना जगम्या पुरुषार्थकामै प्राप्तु योग्या ऊर्जस्वती सरस्वती पयसा क्षीरादिना मा पिन्वमाना सिञ्चन्ती मा मेधा आ आगत्य सुप्रतीका शोभनोपक्रमा भूत्वा मा जुषता सदा सेवताम् । मय्येव सदा तिष्ठतु ॥

(या which) मेधा intelligence सुरभि fragrant विश्वरूपा capable of examining all हिरण्यवर्णा possessing shining letters, wholesome and attractive जगती continuously present जगम्या she who is fit to be sought again and again (by those who seek values of life) ऊर्जस्वती possessing flavour, strength पयसा by milk माम् me पिन्वमाना nourishing सा that मेधा intelligence सुप्रतीका with a joyful face, good start आ (आगत्य) having come (to me) माम् me जुषताम् favour

1. May that goddess of intelligence come to me with a joyful face and favour me—That goddess of intelligence who is pervasive like fragrance, who is capable of examining all objects, who possesses golden letters in the shape of the syllables of the Vedas (or who is wholesome and charming), who is continuously present, who is fit to be resorted to by the seekers of the values of life again and again, who possesses flavour and strength and who nourishes me with milk and other wealth.

[This again is another prayer for intelligence The reading *jusantām* in the longer version replacing *jusatām* is perhaps an ancient error perpetuated by tradition-bound scribes]

चतुश्चत्वारिंशोऽनुवाकः
SECTION FORTY-FOUR

मयि॑ मे॒धां मयि॑ प्र॒जां मय्य॒ग्निस्तेजो॑ दधातु ।
मयि॑ मे॒धां मयि॑ प्र॒जां मयीन्द्र॑ इन्द्रि॒यं॑ दधातु ।
मयि॑ मे॒धां मयि॑ प्र॒जां मयि॒ सूर्यो॒ भ्राजो॑ दधातु ॥१॥

अग्नि मयि मेधा, मयि अच्छिन्नसन्तति, मयि ब्रह्मवर्चस च निदधातु । इन्द्र मयि मेधा, मयि अच्छिन्नसन्तति, मयि वीर्यपुष्टि च निदधातु । सूर्य मयि मेधा, मयि अच्छिन्नसन्तति, मयि शत्रुभयकर प्रताप च निदधातु ॥

1. May Agni render in me intelligence, continuity of progeny and splendour born of Vedic study. May Indra render in me intelligence, continuity of progeny and virility. May Sūrya render in me intelligence, continuity of progeny and prowess that strikes fear in the hearts of enemies.

[This again is another prayer quoted here from *Taittirīya-saṃhitā* III 3 1 5 addressed to the three deities, Agni, Indra and Sūrya, entreating them for intelligence, progeny, virility and prowess This mantra is also found as *Taittirīyāranyaka* IV 42 13 This is not recorded in the shorter version]

पञ्चचत्वारिंशोऽनुवाक
SECTION FORTY-FIVE

**अपैतु मृत्युरमृतं न आगन्वैवस्वतो नो अभयं कृणोतु ।
पर्णं वनस्पतेरिवाभि नः शीयताꣳ रयिः सचतां नः
शचीपतिः ॥१॥**

मृत्यु अपैतु दूरीभवतु, न अस्मान् प्रति अमृत मोक्ष आगन् आगच्छतु । वैवस्वत यम अस्माक अभय मरणभीतिराहित्य कृणोतु करोतु । न अस्मत्सबन्धि पाप वनस्पते पर्णमिव अभित शीयता नश्यतु । शचीपति शक्तियुक्त रयि ऐश्वर्य न अस्माक सचता प्राप्नोतु ॥

मृत्यु death अपैतु tuin away. न to us अमृतम् Immortalıty आगन् let come वैवस्वत Vaıvasvata Yama न for us अभयम् safety कृणोतु let make न related to us (पापम् sın) वनस्पते of a tree पर्णम् leaf इव lıke अभि around शीयताम् be destroyed. शचीपति possessıng strength रयि wealth न us सचताम् reach.

1. May death depart from us. May Immortalıty come to us. May Vaivasvata Yama grant us safety. May the sıns of us be destroyed like the seared leaves of a tree. May the strength-gıving wealth come to us.

[Thıs stanza occurs at *Taittırīyabrāhmana* III 7 14. There Sāyana ınterprets the second part thus —Just as the seared leaf easıly falls from the tree so let wealth come to us easıly Let Indra be pleased wıth us —Thıs mantra contaıns a prayer for Immortalıty, purıty, safety and wealth It ıs not found ın the shorter versıon]

षट्चत्वारिंशोऽनुवाकः
SECTION FORTY-SIX

परं मृत्यो अनुपरेहि पन्थां यस्ते स्व इतरो देवयानात् । चक्षुष्मते शृण्वते ते ब्रवीमि मा नः प्रजां रीरिषो मोत वीरान् ॥१॥

हे मृत्यो देवमार्गात् इतर य तव स्वभूत पन्था अस्ति त पर अन्य पन्थान अनुपरेहि पुनरावृत्तिरहितो गच्छ । चक्षुष्मते साधुदर्शिने श्रोत्रवते अस्मद्विज्ञप्तीना श्रोत्रे च तुभ्य मा दृष्ट्वा मत्त श्रुत्वा च मत्प्रार्थना मफली-कर्तु एव प्रार्थये —न अस्माक प्रजा हिसाविषय मा कुरु । उत अपि च अस्मत्सबन्धिन वीरान् मा विनाशय । परागमनेन रक्ष ॥

हे मृत्यो O Death देवयानात् than the path of gods इतर other य that which ते thy स्व· own (अस्ति is) परम् other पन्थाम् (पन्थानम्) path अनुपरेहि go back चक्षुष्मते capable of seeing शृण्वते capable of hearing ते to thee ब्रवीमि I say न· our प्रजा progeny मा not रीरिष. destroy उत and वीरान् heroes मा not (रीरिष destroy)

1. O Death, go back by thy own path which is other than that of the gods. I entreat thee who art capable of seeing me and listening to me. Do not destroy our progeny. Do not strike down our heroes

[This stanza is originally found at *Ṛgveda* X 18 1 *Atharvaveda* XII. 2 21 reads एव for स्व and the fourth pāda as इहेमे वीरा बहवो भवन्तु । *Taittirīyabrāhmana* III 7 14 and *Taittirīyāranyaka* III 15. 5 read as in the text here.

The longer version quotes the passage heie as a supplication to Death for compassion]

सप्तचत्वारिंशोऽनुवाक·

SECTION FORTY-SEVEN

वातं प्राणं मनसान्वारभामहे प्रजापतिं यो भुवनस्य गोपाः । स नो मृत्योस्त्रायतां पात्वंहसो ज्योग्जीवा जराम शीमहि ॥१॥

य प्रजापति भुवनस्य गोपा प्रपञ्चस्य रक्षक त प्रजापति, वात देह-बाह्यस्थितवायुरूप प्राण प्राणिशरीरान्तर्गतप्राणरूप प्रजापति, अह मनसा भक्तियुक्तेन अन्वारभामहे अनुक्रमेण परिगृह्णामि प्रार्थयामि । स एवभूत परमात्मा न अस्मान् अप मृत्यो त्रायताम् अहस पापेभ्य च रक्षतु । ज्योग्जीवा चिरजीविन उज्ज्वलजीविन सन्त वय जरा वार्धकावस्था अशीमहि प्राप्नुयाम ॥

य he who भुवनस्य of the universe गोपा protector (तम् him) वातम् externally active as wind प्राणम् internally active as bieath प्रजापतिम् the Lord of creatures मनसा heartily अन्वारभामहे we pray स he न us मृत्यो from death त्रायताम् may guard अहस from sins पातु may protect ज्योग्जीवा living long, brilliantly जराम् old age अशीमहि may we attain

1. We heartily supplicate to the Lord of creatures who is the protector of the universe and who is active within us as life-breath and outside us as the blowing wind. May He guard us from

death and protect us from sin. May we live brilliantly upto our old age

[This is a prayer to the Supreme Being expressing the desire for long and brilliant life, taken from *Taittirīyabrāhmana* III 7 7 *Āpastambaśrautasūtra* X 8 9 refers to the same mantra as the one used for Pūrnāhuti The shorter version omits it]

अष्टचत्वारिंशोऽनुवाक

SECTION FORTY-EIGHT

अमुत्रभूयादध यद्यमस्य बृहस्पते अभिशस्तेरमुञ्चः ।
प्रत्यौहतामश्विना मृत्युमस्मद्देवानामग्ने भिषजा शचीभिः ॥१॥

हे बृहस्पते यमस्य अर्थात् यमात् यत् भय अस्ति तस्मात् अभिशस्ते लोकापवादात् च मा अमुञ्च मोचय । अथ अमुत्रभूयात् परलोकगमनाद् अपि मा मोचय । हे अग्ने देवाना भिषजौ अश्विनौ अस्मत्सकाशात् शचीभि कर्मभि मृत्यु प्रत्यौहता निवर्तयताम् ॥

हे बृहस्पते O Supreme Lord यमस्य of Death यत् which (भयम् fear तस्मात् from that) अभिशस्ते from accusation अमुञ्च (for मोचय) release अध (अथ) then अमुत्रभूयात् being in the next world (अपि मोचय also release) हे अग्ने O Agni देवानाम् of Gods भिषजौ the physicians अश्विनौ the two Aśvins अस्मत् from us शचीभि by powers of work मृत्युम् death प्रत्यौहताम् chase away.

1. O thou Supreme Being, release me from the fear of Yama and accusation of people and the necessity of being in the yonder world. O Agni, may the two divine physicians, the Aśvins, chase away from us death by virtue of the powers of religious work

[This stanza is found only in the longer version and so Bhaṭṭabhāskara and Sāyaṇa have no comment here I trace the *locus in quo* of the passage to *Vājasaneyisaṃhitā* XXVII 9 and *Atharvaveda* VII 53 1 *Āpastambaśrautasūtra* 16 7 5 also mentions it The reading *asmat* is found in the above two places and in some printed editions of this work But it is substituted by *asmāt* in others The former reading is adopted here The translation is based on Mahīdhara who takes Bṛhaspati here for Agni]

एकोनपञ्चाशोऽनुवाक.

SECTION FORTY-NINE

हरिँ हरन्तम् अनुयन्ति देवा विश्वस्येशानं वृषभं मतीनाम् ।
ब्रह्मसरूपमनु मेदमागादयनं मा विवधीर्विक्रमस्व ॥१॥

विश्वस्य स्वामिन मतीना मननीयाना देवाना मध्ये वृषभ श्रेष्ठत्वेन नियन्तार हरन्त आयुष अवसाने सर्वसहारकर हरि देवा अनुयन्ति अनुगच्छन्ति । ब्रह्मसरूप ब्रह्मसमान इद प्रत्यक्षत्वेन अधीयमान अयन वेदप्रकाशित मोक्षमार्ग मा अनु आगात् मा अन्वागच्छतु । मा विवधी मा हिसय । विक्रमस्व दातुमुद्यम कुरु ॥

विश्वस्य of the universe ईशानम् lord मतीनाम् of intellects वृषभम् leader हरन्तम् absorbing at the time of dissolution हरिम् Hari, the Supreme Lord देवा Gods अनुयन्ति follow (as servants) ब्रह्मसरूपम् equalling Brahman इदम् this अयनम् path मा me अनु आगात् come मा not विविधी destroy विक्रमस्व make effort

1 Like servants gods follow Hari who is the Lord of the universe, who leads all thoughts as the foremost leader and who absorbs into Himself the universe at the time of dissolution (or who destroys the sins of devotees). May this path to liberation taught in the Vedas having the same form as Brahman open itself to me Deprive not me of that Strive to secure it for me.

[This passage is quoted in the longer version from the *Taittirīyāraṇyaka* III 15 1. The *Pāramātmikopaniṣad* refers to it as a glorification of Viṣṇu The thought conveyed by the second half is explained by Sāyana in his Commentary of *Taittirīyāraṇyaka* as follows अस्मिन् कर्मणि समानरूप अनुकूलं इद मन्त्रजात यजमानं मामनुलक्ष्य आगात् । अतः हे मृत्यो अयन मदीय मार्ग मा विनाशय । 'In this sacrificial act of mine may the mantras be favourable to me Pleased by the hymn recited by me, O Death, do not obstruct my path' Sāyana takes the word *hari* in the sense of Death]

पञ्चाशोऽनुवाक
SECTION FIFTY

शल्कैरग्निमिन्धान उभौ लोकौ सनेमहम् ।
उभयोर्लोकयोर्ऋद्ध्वाति मृत्युं तराम्यहम् ॥१॥

हे भगवन्, शल्कैः काष्ठलेशैः, शुष्ककाष्ठैः, अग्निं इन्धान प्रज्वालयन् अहं उभौ लोकौ इहपरलोकौ कर्मफलत्वेन सने सजयेय प्राप्नुयाम् । उभौ अपि लोकौ ऋध्वा समृद्धो भूत्वा अहं मृत्यु अतिशयेन तरामि ॥

शल्कैः with chips of wood अग्निम् consecrated fire इन्धान kindling अहम् I उभौ both लोकौ worlds सनेम् attain उभयो (उभौ) both लोकयो (लोकौ) worlds ऋध्वा having attained अहम् I मृत्युम् death अतितरामि go beyond

1 Kindling the consecrated fire with chips of wood (in order to offer oblations during worship) may I attain both the worlds. Having attained the prosperity of this world and the next I shall cross over death.

[In the *Taittirīyabrāhmana* Sāyana interprets *śalka* as small pieces of wood This mantra occurs at *Taittirīya-brāhmana* 1 2 1 5 and *Āpastambaśrautasūtra* 5 8 4 It contains a prayer for Immortality after the enjoyment of this world and the next procured through the performance of Vedic rites in the fire This prayer represents the vows taken by the Yajamāna Immediately preceding this mantra the institutor of the sacrifice resolves· अनृतात् सत्यमुपैमि, मानुषाद्दैवमुपैमि, दैवीं वाचं यच्छामि—From falsity I rise to truth, from human conduct I enter divine conduct, I restrict my

speech to divine purpose Falsity here is dissenting from the fire worship and restriction of speech implies speaking Sanskrit only]

एकपञ्चाशोऽनुवाकः

SECTION FIFTY-ONE

मा छिंदो मृत्यो मा वंधीर्मा मे बलं विवृंहो मा प्रमोषीः ।
प्रजां मा मे रीरिष आयुरुग्र नृचक्षसं त्वा हविषा विधेम ॥१॥

हे उग्र मृत्यो मदीयाङ्गस्य कस्यापि छेद मा कुरु, अथवा अस्मत्कर्मानुष्ठान मा छिद विच्छेदय । मा वधी । मे बल मा विवृह नाशय । अस्मदभिलषित मा प्रमोषी चौर्येण मा अपहर । मे प्रजा आयु च मा रीरिष हिसय । तदर्थं नृचक्षस प्राणिना पुण्यपापपरीक्षार्थ दत्तदृष्टि अथवा मनुष्येषु प्रख्यात त्वा हविषा विधेम परिचरेम ॥

उग्र fierce मृत्यो O Death मा not छिद cut off मा not वधी· slay मे my बलम् strength मा not विवृह cripple. मा not प्रमोषी· deprive मे my प्रजाम् offspring आयु span of life मा not रीरिष hurt. नृचक्षसम् with eyes fixed on men त्वा thee हविषा with oblation विधेम we serve

1 O fierce Death, do not cut off my life. Do not injure (my interest). Do not cripple my strength. Do not subject me to deprivation. Do not hurt my progeny and life. I shall serve thee with oblations; for, thou art vigilant over the deeds of men.

[This again is a quotation from *Taittirīyāraṇyaka* III 15 2 containing supplications to Death entreating him to keep away from harm to oneself, one's progeny and possessions The inescapable eyes of Death are ever fixed on mortals whose condition on the earth depends upon their own deeds as assessed by Death]

द्विपञ्चाशोऽनुवाक·
SECTION FIFTY-TWO

मा नो महान्तमुत मा नो अर्भकं
मा न उक्षन्तमुत मा न उक्षितम् ।
मा नो वधीः पितरं मोत मातरं
प्रिया मा नस्तनुवो रुद्र रीरिषः ॥१॥

हे रुद्र अस्माक मध्ये महान्त वृद्ध पूज्य वा मा हिसी । अपि च अस्माक बाल मा हिसी । तथा अस्माक मध्ये उक्षन्त सेक्तार मध्यवयस्क युवान मा वधी । अपि च अस्माक उक्षित गर्भरूपेण जायामु निषिक्त अपत्य मा वधी. । अस्माक पितरं मा वधी । अपि च अस्माक जननी मा वधी । अस्माक स्नेहविषयाणि शरीराणि मा रीरिष. हिसय ॥

हे रुद्र O Rudra न our महान्तम् the elder मा not वधी injure उत and न our अर्भकम् child मा not न our उक्षन्तम् the adult capable of procreation मा not न our उक्षितम् foetus in the womb उत and न our पितरम् father उत and न our मातरम् mother प्रिया dear न our तनुव bodies मा not रीरिष hurt.

1 O Rudra, injure not our elders, our children, our adults capable of procreation, the foetus we have laid in the mother's womb and our father and mother Do not hurt our dear selves

[This mantra and the next one are *Ṛgveda* 1 14 7 and 8 respectively They contain a vivid and touching prayer addressed by disconsolate men to Rudra who rules over destruction in its various aspects Nothing strikes greater terror into the hearts of men than the deprivation by Death of their own kith and kin and bringing to the end their own existence by the cold hands of Death The negative particle *mā* is repeated again and again; so also the possessive pronoun *naḥ* connected with every noun denoting objects and persons of interest The repetition of these makes the passage a vivid record of deep feeling This mantra occurs in the *Atharvaveda* also, where *mahāntam* is replaced by *vahantam* meaning one who is capable of conveying a burden, a carrier At *Vājasaneyisaṃhitā* XVI 15 Uvaṭa points out that the mention of father apart from elders in general is indicative of greater respect due to him]

त्रिपञ्चाशोऽनुवाकः

SECTION FIFTY-THREE

मा नस्तोके तनये मा न आयुषि
मा नो गोषु मा नो अश्वेषु रीरिषः ।

वीरान्मा नो रुद्र भामितो वधी-
र्हविष्मन्तो नमसा विधेम ते ॥१॥

हे रुद्र न तोके पुत्रे तनये तस्य पुत्रे च मा रीरिष । अस्माक आयुषि अर्थात् अस्मत्सम्बन्धिषु पुत्रपौत्रव्यतिरिक्तेषु मनुष्येषु मा रीरिष । अस्मत्सम्बन्धिषु गोषु मा रीरिष । अस्माक अश्वेषु मा रीरिष । भामित क्रुद्ध सन् अस्माक वीरान् शौर्योपेतान् मा वधी हिंसी । वय हविर्युक्ता सन्त सर्वदैव तव इज्या नमसा प्रणामेण सह विधेम कुर्याम ॥

हे रुद्र O Rudra न our तोके in respect of son न our तनये in respect of grandson न our आयुषि in respect of man न our गोषु in respect of cattle न our अश्वेषु in respect of horses मा not रीरिष hurt न. our वीरान् heroes भामित. angry मा not वधी: slay हविष्मन्त those who offer oblations नमसा with reverence ते thee विधेम we serve.

1. O Rudra do not hurt us in respect of our children, our grandchildren, other men belonging to us, our cattle and our horses. Do not hurt in anger our heroes. We shall serve thee with oblations and reverence.

[The thoughts contained in this stanza are a continuation of those in the previous one Sāyana in the *Ṛgvedabhāsya* interprets *toka* as son, *tanaya* as grandson and *āyus* as other men connected with the person who addresses this prayer The *Vājasaneyisamhitā* XVI. 16 has the same stanza, but reads in the place of *namasā vidhema te* the variant *sadam id tvā havāmahe* (i e Finding no other help we always call upon thee for propitiation)]

चतुष्पञ्चाशोऽनुवाक·
SECTION FIFTY-FOUR

प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परि ता बभूव ।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयꣳ स्याम पतयो रयीणाम्
॥१॥

हे प्रजापते ब्रह्मन्, विश्वानि एतानि इदनी वर्तमानानि जातानि उत्पन्नानि त्वत् त्वत्त अन्य न, अर्थात् त्वमेव प्रपञ्चरूपेण वर्तसे । ता तानि सृष्टानि त्वत्त अन्य क अपि परितो व्याप्तु परिभवितु न समर्थ । त्वदितर सृष्टिसहारयो अशक्त. । येन फलकामेन युक्ता सन्त वय त्वा जुहुम. तत् फल अस्माक अस्तु सिध्यतु । वय रयीणा धनाना विद्याविनयादिभोग्य-सम्पदा अधिपतय स्याम ॥

प्रजापते O Lord एतानि these विश्वा (विश्वानि) all जातानि what ıs generated त्वत् from you अन्य another न not ता (तानि) they न not परिबभूव surpass यत्कामा with whatever desıre ते to thee जुहुम we offer oblatıons तत् that न for us अस्तु be वयम् we रयीणाम् of wealth पतय. lords स्याम be

1. O Prajapatı, all that ıs born ıs not dıfferent from Thee. Thou art before them and after also (when they are reabsorbed ınto Thee). The created beıngs cannot surpass Thee. Wıth whatever desıre we offer oblatıons to Thee may that be fulfilled. May we become lords of riches.

[Thıs ıs the last stanza of the famous *Hıraṇyagarbha-sūkta* (*Ṛgveda* X. 122 10) and ıt appears also at *Taittırīya-saṁhıtā* III 2 5 and *Taıttırīyabrāhmaṇa* II 8 1. 6. State-

ments such as प्रजापतिर्वा इदमेक अग्र आसीत् नान्यत किञ्चित् and प्रजापति सविता भूत्वा लोकानसृजत् in other parts of the *Taittirīyasamhitā* and *Taittirīyabrāhmana* make the idea given here sufficiently clear The transcendence and immanence of the Supreme are emphasised in the first hemistich The second hemistich expresses the wish of the worshipper for the fulfilment of his desires and attainment of wealth through divine favour It is customary to employ this verse for recital during the ceremonial feeding of brāhmanas with specially prepared food, and similar other functions]

पञ्चपञ्चाशोऽनुवाक
SECTION FIFTY-FIVE

स्वस्तिदा विशस्पतिर्वृत्रहा विमृधो वशी ।
वृषेन्द्रः पुर एतु नः स्वस्तिदा अभयङ्करः ॥१॥

[For translation etc see Section 1, stanza 42 p 65]

षट्पञ्चाशोऽनुवाक
SECTION FIFTY-SIX

त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥१॥

सुगन्धि दिव्यगन्धोपेत मर्त्यधर्महीन पुष्टिवर्धन त्र्यम्बक यजामहे पूजयाम. । रुद्रप्रसादात् बन्धनात् उर्वारुकफलमिव स्वय मृत्यो· अपमृत्यो·

ससारमृत्यो च अनायासेन मुक्षीय—वय मुक्ता भूयास्म । स्वर्गरूपात् मुक्तिरूपात् च अमृतात् मा मुक्षीय वियुक्ता मा भूयास्म ॥

सुगन्धिम् fragrant पुष्टिवर्धनम् increasingly nourishing त्र्यबकम् the three-eyed Lord यजामहे we worship बन्धनात् from the stalk उर्वारुकम् cucumber इव like मृत्यो from death मुक्षीय may we slip off, get freedom. अमृतात् from immortality मा not (मुक्षीय may we be separated)

1. We worship the three-eyed Lord who is fragrant and who increasingly nourishes the devotees Worshipping Him may we easily slip off from death just as the ripe cucumber easily separates itself from the binding stalk May we be never separated from Immortality.

[This is a cherished mantra prescribed for japa by all seekers after the puruṣārtha-s (four ends of life), and chiefly by those who aspire after liberation from the round of birth and death The Supreme is here meditated upon as the giver and increaser of well-being and progress in physical and spiritual excellences The adjective *sugandhi* qualifying God implies that divine grace becomes perceptible, from a distance like fragrance, to persons who are given to piety and adoration of God. The example of cucumber gives us the concrete impression how a spiritually and physically mature person naturally and easily gets freedom from the bondages of existence in the world either at the dawn of knowledge or at the close of a well-spent life This mantra is originally found at *Vājasaneyisamhitā* III 6 In commenting on this passage Mahīdhara states that celestial fragrance of the Lord is suggestive of all His Divine excellences Death implies also

mundane existence In the Samhitā context this mantra is prescribed for repetition by the Yajamāna who circumambulates the Āhavanīya Fire after piling it After him, his virgin relatives also do the same, but they repeat the mantra replacing पुष्टिवर्धनम् by पतिवेदनम्—meaning giver of a proper husband The meaning of the stanza with this change will be Like the cucumber may we be separated from parents and brothers at marriage and never separated from the husband]

सप्तपञ्चाशोऽनुवाकः
SECTION FIFTY-SEVEN

ये ते॑ स॒हस्र॑म॒युतं॒ पाशा॒ मृत्यो॒ मर्त्या॑य॒ हन्त॑वे ।
तान् य॒ज्ञस्य॑ मा॒यया॒ सर्वा॒नव॑ यजामहे ॥१॥

हे मृत्यो, मर्त्याय हन्तवे प्राणिना हननाय ते तव ये सहस्रं अयुतं पाशाः सन्ति तान् सर्वान् यज्ञस्य मायया शक्त्या अवयजामहे निवारयामः ॥

हे मृत्यो O Death, मर्त्याय (मर्त्यम्) man हन्तवे (हन्तुम्) to slay ते belonging to you ये those सहस्रम् thousand अयुतम् ten thousand पाशाः snares तान् them सर्वान् all यज्ञस्य of worship मायया by power अवयजामहे we remove

1. O Death, those thousand and ten thousand snares which thou hast laid for slaying man, all of them we remove by the power of our deeds of worship

[The word death is used in different connected senses Its most concrete shape is the termination of physical existence marked by stoppage of breath, consciousness and bodily functions The force that brings about this is personified as Death The duration of life on this earth is determined by the merits and demerits accruing from a man's deeds This is the view of the scriptures The god of Death adjudges each person according to his deserts and limits the duration of his life on the earth Evil thoughts and deeds, errors of passion and temperament, sickness and suffering—all these are snares laid by Death to entrap unwary man Further, ignorance, carelessness, remissness, insatiable craving and harmful propensities are also listed among the army of Death Śiva, the auspicious God, is described as the greatest yogin, for, he has overcome the army of Death Therefore He, the Auspicious Lord, is called *Antakāntaka* For the devotees of God, the way to escape from the meshes of Death, said above, lies in the power of worshipping Him—the performance of prescribed duties to God properly and in the right spirit This is perhaps what is implied by the phrase *yajñasya māyayā* or by the power of worship]

अष्टपञ्चाशोऽनुवाक.

SECTION FIFTY-EIGHT

मृत्यवे॒ स्वाहा॑ मृत्यवे॒ स्वाहा॑ ॥१॥

येन प्राणिनः म्रियन्ते तस्मै मृत्युरूपाय सकृत् गृहीत इद आज्य सुहुतं अस्तु ॥

1. Hail! may this be an oblation made to Mṛtyu, the maker of death.

[Repetition of the same formula twice implies that two separate oblations are made to the deity in the consecrated fire, with a view to destroy all the sins connected with the person who makes the offering]

एकोनषष्टितमोऽनुवाकः

SECTION FIFTY-NINE

देवकृतस्यैनसोऽवयजनमसि स्वाहा । मनुष्यकृतस्यैनसोऽवयजनमसि स्वाहा । पितृकृतस्यैनसोऽवयजनमसि स्वाहा । आत्मकृतस्यैनसोऽवयजनमसि स्वाहा । अन्यकृतस्यैनसोऽवयजनमसि स्वाहा । अस्मत्कृतस्यैनसोऽवयजनमसि स्वाहा । यद्दिवा च नक्तं चैनश्चकृम तस्यावयजनमसि स्वाहा । यत्स्वपन्तश्च जाग्रतश्चैनश्चकृम तस्यावयजनमसि स्वाहा । यत्सुषुप्तश्च जाग्रतश्चैनश्चकृम तस्यावयजनमसि स्वाहा । यद्विद्वाꣳसश्चाविद्वाꣳसश्चैनश्चकृम तस्यावयजनमसि स्वाहा । एनस एनसोऽवयजनमसि स्वाहा ॥१॥

हे आज्य अथवा हे अग्ने, त्वं देवकृतस्य एनस देवानुद्दिश्य क्रियमाणेषु कर्मसु आपतितस्य पापस्य अवयजन विनाशक असि, इदमग्नये सुहुतमस्तु । मनुष्यकृतस्य मनुष्यसबन्धेन कृतस्य अनृशंस्यादिरूपस्य; पितृकृतस्य पैतृकेषु कर्मसु सञ्जातस्य अगवैकल्यादिरूपस्य, आत्मकृतस्य आत्मना कृतस्य प्रति-

षिद्धचिन्तादिरूपस्य, अन्यकृतस्य स्वसबन्धिना अन्येन कृतस्य; अस्मत्कृतस्य स्ववर्गकृतस्य च पापस्य, निवारक असि इति प्रत्येक सम्बध्यते । दिवा नक्त च यत् पाप कृतवन्त स्म तस्य निवारक. असि । स्वप्नावस्थाया जाग्रदवस्थाया च यत् पापं कृतवन्त स्म तस्य निवारक असि । सुषुप्त्यवस्थामनुभवन्त. सन्त जागरूका सन्त· च यत् पाप कृतवन्त स्म तस्य निवारक असि । विद्वास अविद्वास च अर्थात् ज्ञानपूर्वकमज्ञानपूर्वक च यत् पाप कृतवन्त स्म तस्य निवारक असि । एनस एनस यावन्ति पापानि तावता सर्वेषा अथवा एनस्विन पुरुषात् तत्समर्गेण यत् पाप जात तस्य निवारक असि ॥

1 O Agni, thou art the remover of the offences we have committed against gods. Hail! Thou art the remover of the offences we have committed against men. Hail! Thou art the remover of the offences we have committed against departed ancestors. Hail! Thou art the remover of the offences we have committed to ourselves. Hail! Thou art the remover of the offences committed by others connected with us. Hail! Thou art the remover of the offences committed by our relatives Hail! Thou art the remover of the offences committed during day and night. Hail! Thou art the remover of the offences committed in the state of dream and waking Hail! Thou art the remover of the offences we have committed in the state of deep sleep and waking. Hail! Thou art the remover of the offences committed consciously and un-

consciously Hail! Thou art the remover of the offences committed by contact with those who are sinners Hail!

[Like the formulas given in Sections 3, 4, 5 and 47 these eleven formulas ending with *svāhā* are also employed for offering oblations into the consecrated fire meditating upon the Supreme Being in order to remove by means of sacrifice all the sins including those enumerated here Broadly speaking a human being is liable to offend others and himself in various relations—whether he be conscious of it or not, or whether he is engaged in usual waking activities, or dreaming or sleeping Flaws in the acts of worship done towards gods and departed ancestors constitute sin against them One may sin against oneself by voluntarily indulging in unworthy thoughts and deeds Each person is not only responsible for his own sins of omission and commission, but also for the sins of other persons who belonging to him, or with whom he has relationship through blood, or over whose actions he can have legitimate control He may further offend his own neighbours by harsh words and anti-social deeds Even the company of a sinner is a source of sin All these are enumerated here to kindle a person's moral consciousness and to goad him towards purity and perfection Waking state has been mentioned twice by including it in two formulas with a view to indicate that in the waking condition there is possibility of committing more sins and so one should be specially on one's guard about it The formulas 1, 2, 3, 4, 10 and 11 are from the *Vājasaneyisamhitā* VIII 13]

षष्टितमोऽनुवाकः
SECTION SIXTY

यद्वो॑ देवाश्चकृम जि॒ह्वया॑ गु॒रु
मन॑सो वा॒ प्रयु॑ती देव॒हेड॑नम् ।
अरा॑वा॒ यो नो॑ अ॒भि दु॑च्छुना॒यते॒
तस्मि॑न् तदेनो॑ वसवो॒ निधे॑तन॒ स्वाहा॑ ॥१॥

हे वसव वासयितारः देवा, जिह्वया वाचा मनस अर्थात् मनसा वा प्रयुती प्रयुत्या प्रयोगेण गुरु महान् देवक्रोधन यद् एन युष्माक वय चकृम कृतवन्त य अस्मच्छत्रु अरावा आगमनवान् भूत्वा दुच्छुनायते शत्रुवदाचरति उद्वेजयति वा तस्मिन् पापकारिणि निधेतन निधेहि । तदर्थं इदमाज्य सुहुतमस्तु ॥

वसव O Vasus देवा O Gods जिह्वया by tongue मनस of mind प्रयुती (प्रयुत्या) by action वा or यत् that which गुरु serious देवहेडनम् offending of gods व to you चकृम we have done तत् that एन sin य who न अभि to us अरावा approaching दुच्छुनायते acts evilly तस्मिन् in him निधेतन place स्वाहा hail.

1 O Gods, O Vasus, that serious god-offending sin which we have committed by our tongues, by our understanding, and by our actions, place that in those who come near and act in an evil way towards us. Hail!

[This mantra originating in *Ṛgveda* X 37 12 is also referred to at *Āśvalāyanaśrautasūtra* VI 12 3 The rendering made here is based on the commentary of Sāyana on the

Rgveda passage mentioned *Ducchunā* is also a mischief-making demon Often devotees forget that the various gods are but aspects or attributes of the one God and try to compare their relative greatness In this respect the tongue sins against gods So Vāyu, the moving god, is entreated to take away the sin thus committed This is how the passage is interpreted by the anonymous commentator who takes *avāvā yo* as *avā vāyo* The padapātha shows splitting thus is wrong]

एकषष्टितमोऽनुवाकः
SECTION SIXTY-ONE

कामोऽकार्षीन्नमो नमः । कामोऽकार्षीत्कामः करोति नाहं करोमि कामः कर्ता नाहं कर्ता कामः कारयिता नाहं कारयिता एष ते काम कामाय स्वाहा ॥१॥

देवताभ्य पुन पुन नमस्कार अस्तु । यत् मया कृत तत् काम अकार्षीत् । काम एव तदकार्षीत् । नाह करोमि, काम करोति । नाह कर्ता, काम एव कर्ता । नाह कारयिता, काम एव कारयिता भवति । हे काम, पापनिवर्तनार्थं एष ते आज्यभाग । कमनीयविग्रहाय तुभ्य इद मुहुतमस्तु ॥

नम नम salutations (to the gods) काम Desire अकार्षीत् did काम Desire अकार्षीत् did काम Desire करोति is doing, अहम् I न not करोमि do काम Desire कर्ता agent; न not अहम् I कर्ता agent काम Desire कारयिता the causer of the action, न not अहम् I कारयिता causer of the action काम O Desire, ते to thee कामाय who is attractive in form एष this (oblation) स्वाहा hail

1. Salutations to the gods Desire performed the act. Desire did the act Desire is doing the act, not I Desire is the agent, not I Desire causes the doer to act, not I O Desire, fascinating in form, let this oblation be offered to thee Hail!

[Desire is personified as a deity in the Vedas The Nāsadīyasūkta announces that Kāma or God's Will in the form of desire to create the world existed at a time when this universe did not come into being The *Manusmṛti* II 4 points out that whatever activity is found in a creature, all that is the movement of desire—यद्यद्धि कुरुते जन्तु तत्तत् कामस्य चेष्टितम् । In the *Bhagavadgītā* chapter XIII it is pointed out that *icchā* (desire), pleasure, pain and the rest are the attributes of the *kṣetra* (psycho-physical being) and that the *kṣetrajña* (Spirit or Self) is eternally pure, simple and divine The traditional codes declare that the five universal elements, the resident deities and one's own heart witness the thoughts and actions of a man even though they are concealed from his neighbour A worshipper is represented here as offering repeated salutations to the gods who witness the inside of all men and arraign them to the bar of divine justice. He pleads not guilty and deposes that he, the Self in man, did not do any act, is not doing anything, is not an agent, or an abettor, desire, charming to all in appearance, is the agent that did acts and is doing them Finally in order to propitiate the deity of Desire, so that the worshipper may be left in his pure nature, as a resent of the withdrawal of all harmful desires, an oblation is offered into the consecrated fire The efficiency of a religion depends upon the total and undistracted service which a Society constituted for its ministry is

capable of rendering Priests and monks are therefore left free to serve the community without entering the arena of economic competition They subsist on voluntary subscriptions and serve God and man by gaining and disseminating knowledge The hereditary priesthood and the monastic orders were therefore permitted to receive gifts The Vedas contain descriptions of Dātā (giver of gifts) and Pratigrahītā (acceptor of gifts) A person of outstanding moral and spiritual merits alone can accept free gifts without damage to his spiritual vitality Even such, according to *Manu* IV 186, must not covet, for covetousness destroys spiritual brilliance Pratigraha is, therefore, a sin and its baneful effect on a person's moral conscience is mitigated only by disclaiming all self-interest In *Taittirīyabrāhmana* II 2 5 it is stated that Kāma (God's prompting) is at the base of all cosmic activities. It is responsible for the giving and acceptance of gifts The Pure Self is not affected by that God it is that gives and God it is who receives The passage is significant क इद कस्मा अदादिन्याह। प्रजापतिर्वै क । स प्रजापतये ददानि । काम कामायेत्याह । कामेन हि ददाति। कामेन प्रतिगृह्णाति। कामो दाता काम प्रतिगृहीतेत्याह। कामो हि दाता । काम प्रतिगृहीता । कामः समुद्रमाविशेत्याह । समुद्र इव हि काम । नेव हि कामस्यान्तोऽस्ति । न समुद्रस्य । It is concluded that a person who accepts dakṣiṇā with this attitude, a true knower, is not hurt by the act of acceptance of gifts In interpreting the third stanza of Nāsadīyasūkta in *Taittirīyabrāhmana* II 4 1, Sāyana states that *Kāma* in this context means *īśvarakāma*]

द्विषष्टितमोऽनुवाक

SECTION SIXTY-TWO

मन्युरकार्षीन्नमो नमः । मन्युरकार्षीन्मन्युः करोति नाहं करोमि मन्युः कर्ता नाहं कर्ता मन्युः कारयिता नाहं कारयिता एष ते मन्यो मन्यवे स्वाहा ॥१॥

देवताभ्य पुन. पुन नमस्कार अस्तु । यत् मया कृत तत् मन्यु कोपाभिमानिनी देवता अकार्षीत् । मन्यु एव तदकार्षीत् । नाह करोमि, मन्यु करोति । नाह कर्ता, मन्यु कर्ता । नाह कारयिता, मन्युरेव कारयिता भवति । हे मन्यो पापनिवर्तनार्थ एप ते आज्यभाग । मन्यवे तुभ्य इद सुहुतमस्तु ॥

1. Salutations to the gods Anger performed the act. Anger did the act. Anger is doing the act, not I. Anger is the agent; not I Anger causes the doer to act, not I O Anger, let this oblation be offered to thee. Hail!

[In many contexts in the Vedas the term *Manyu* is appropriately rendered by modern scholars as the longing fervour According to Sāyana, *Manyu* is rage towards the enemy, internal or external In *Taittirīyabrāhmaṇa* II 4 1 *Manyu* is eulogised as Bhaga and Varuna and also supplicated not to damage Tapas by intrusion Since the term occurs here in connection with *Kāma*, it is translated as anger personified, for obstructed desire is the source of anger All those cravings, instincts, propensities, inclinations, desires and needs that express themselves continually in the thoughts and behaviour of men are referred to by the word *Kāma*, and so obstruction of *Kāma* in any form evokes responses in the shape

of rage or anger which supply the motive force for a wider area of thought and activity covered by human behaviour Thus angei or *dvesa* is another trait of the physical and psychological equipment of man from which his true Self stands aloof Penitent man weeps for his sins and ascribes to desire and angei the sins that are committed by him See also *Bhagavadgītā* II 62-68 and III 37-43 for further elucidation of this mattei The word-by-word meaning is omitted in this and other Sections below for reasons cited on page 116]

त्रिषष्टितमोऽनुवाक

SECTION SIXTY-THREE

तिलाञ्जुहोमि सरसान् सपिष्टान् गन्धार मम चित्ते रमंन्तु स्वाहा ॥१॥ गावो हिरण्यं धनमन्नपानः सर्वेषा ँ श्रियै स्वाहा ॥२॥ श्रियं च लक्ष्मिं च पुष्टिं च कीर्तिं चानृण्यताम् । ब्राह्मण्यं बहुपुत्रताम् । श्रद्धामेधे प्रजाः संददातु स्वाहा ॥३॥

हे गन्धार उत्तमसौरभ्ययुक्त परमात्मन्, अह भवते सरसान् सपिष्टान् तिलान् जुहोमि । भवदीया गुणा मम चित्ते रमन्ताम् । इद हवि सुहुतमस्तु । भवत्प्रसादात् गाव हिरण्य धन अन्नपान इत्यादिक मम सिद्धयतु । सर्वेषा मत्प्रार्थितानामर्थाना श्रियै च इद हवि सुहुतमस्तु । श्रिय च लक्ष्मी च शरीरादिपुष्टि च धर्मप्रसूता कीर्तिं च देवर्षिपितॄणां ऋण-शोधसामर्थ्य च ब्रह्मणि साधुत्व च बहुपुत्रता च शास्त्रगुरुवाक्येषु श्रद्धा च ग्रहणधारणपटुत्व च प्रजाश्च मह्य परमात्मा ददातु । स्वाहा ॥

1. O Supreme Being, I offer oblations of tasty *tila* (Sesamum indicum) seeds mixed with some flour, into the consecrated fire, may my mind delight in the attributes of the Supreme. Hail! 2. O God, through Thy grace, may I obtain cattle, gold, wealth, food and drink, and all desired objects and beauty and prosperity, for that this oblation be offered to Thee. Hail! 3 May God grant me royal prosperity, the bliss of freedom, health, noble repute, capacity to pay off the debts to gods, departed souls and sages, the qualities of an ideal brāhmana, many sons, faith, intelligence and grandsons. May this oblation be offered for that. Hail!

[The sequel of this Upanisad, according to tradition, deals with the principal and auxiliary ceremonies connected with the last order of Vedic life known as Sannyāsa. A candidate competent for Sannyāsa has to perform various subsidiary rites before he is rendered fit to perform the final act. These preliminary acts are meant for effacing all the past sins. By the performance of appropriate rituals beginning with Bhūta-samskāra and ending in Ājyasamskāra laid down in the Gṛhya-sūtras one's religious fitness is enhanced. This section contains three formulas for offering three oblations in the fire, the substance for the offering is Sesamum seeds. The word *Gandhāra* is declared by the commentator to be an epithet of the Supreme. The seeds selected for offering are *sarasa* (with flavour) and *sapista* (mixed with some variety of flour). The last two formulas contain a prayer for other items such as,

wealth consisting of cattle, food and drink, and other coveted objects, as also faith, purity and other mental virtues A person who has enjoyed the possessions of this world and performed the religious duties that can be discharged only with the help of worldly possessions is made fit for Sannyāsa through dispassion for the fruits of this world and the next This is implied by the oblations described here in connection with the Sannyāsa rites]

चतु.षष्टितमोऽनुवाक.
SECTION SIXTY-FOUR

तिलाः कृष्णास्तिलाः श्वेतास्तिलाः सौम्या वशानुगाः ।
तिलाः पुनन्तु मे पापं यत्किंचिद् दुरितं मयि स्वाहा ॥१॥

हे परमात्मन्, भवदाज्ञया कृष्णा तिला श्वेता. तिला सौम्या तिला वशानुगा तिला मम यत् पाप अस्ति मयि यत् किंचित् दुरित अस्ति तत् सर्व पुनन्तु । तदर्थं इद हवि सुहुतमस्तु ॥

2. O Lord, through Thy grace, may these black Sesamum seeds, white Sesamum seeds, healthful Sesamum seeds and own Sesamum seeds cleanse whatever sin there is connected with me or whatever wrong there is in me For that I offer oblations. Hail!

[The substance of offering into the consecrated fire here again is quantities of Sesamum seeds which are sometimes black and sometimes white They are called *saumya* (healthful) because good variety of these seeds do not cause any

illness They are called *vaśānuga* (owned by one at pleasure) because they are acquired by purchase giving the price in cash from one's own lawful earnings and not got by arbitrary seizure or theft Through the grace of the Supreme, even lifeless grains can purify a man]

चोरस्यान्नं नवश्राद्धं ब्रह्महा गुरुतल्पगः ।
गोस्तेयꣳ सुरापानं भ्रूणहत्या तिला शान्तिꣳ शमयन्तु स्वाहा ॥२॥

चोरात् प्राप्तस्य अन्नस्य भोजन एकोद्दिष्टादिनवश्राद्धान्नभोजन ब्रह्महत्या गुरुतल्पगमन गोस्तेय सुरापान भ्रूणहत्या एवमादीनि पापानि तिला शमयन्तु । मम शान्ति प्रयच्छन्तु । स्वाहा ॥

2. May the Sesamum seeds offered remove my sins, such as partaking of the food supplied by theft, dining at a place where food is served in connection with the funeral rites of a single recently departed soul, slaying of a brāhmana, outraging the preceptor's honour, cattle-lifting, drink and slaying a hero or a foetus May I have peace. Hail!

[The aim of the worshipper here is to remove all the sins connected with him by a propitiatory act Since these are formulas made use of by different worshippers at different places and times, it is impossible to suppose that each one confesses that he has committed all the sins names of which are catalogued here They are mentioned to indicate that what is aimed at is complete taintlessness—elimination and expiation of the sins mentioned here in whomsoever they

may exist Each man is responsible not only for his own flaws and defects but also for those of the whole community of which he is an individual In fact no individual can reach a moral level in all respects far higher than that of the group to which he belongs]

श्रीश्च लक्ष्मीश्च पुष्टीश्च कीर्तिं चानृण्यताम् । ब्रह्मण्यं बहुपुत्रताम् । श्रद्धामेधे प्रज्ञा तु जातवेदः संददातु स्वाहा ॥३॥

[For translation etc of this passage see Section 63 formula 3 which contains the same passage with little alteration *Prajā* in that passage is here replaced by *prajñā tu* The resemblance being so close and the sense and the purpose of the passage being the same it is not separately dealt with here The prayer here is addressed to *Jātavedas*, the all-knowing Supreme invoked in fire Section 44 to 64 found in the longer version are not in the shorter version accepted by Bhattabhāskara and Sāyana]

पञ्चषष्टितमोऽनुवाक
SECTION SIXTY-FIVE

प्राणापानव्यानोदानसमाना मे शुध्यन्तां ज्योतिरहं विरजा विपाप्मा भूयासꣳ स्वाहा ॥१॥

अनेन आज्यहोमेन मम प्राणादिपञ्चवायव शुद्धा. भवन्तु । तत अहं विपाप्मा परिपन्धिभूतै पापैः विरहित विरजा पापहेतुना रजोगुणेनापि वियुक्त. सन् परब्रह्मरूप ज्योति भूयासम् । तदर्थ इदं आज्य सुहुतमस्तु ॥

मे mine प्राणापानव्यानोदानसमाना the in-breath, the out-breath, the diffused breath, the up-breath, and the middle breath शुध्यन्ताम् be purified विपाप्मा freed from sins विरजा freed from passions अहम् I ज्योति the Light of the Supreme भूयासम् I pray I become स्वाहा hail

1. By this oblation may my in-breath, out-breath, diffused breath, up-breath and middle breath become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire. Hail!

वाङ्मनश्चक्षुःश्रोत्रजिह्वाघ्राणरेतोबुद्ध्याकूतिःसंकल्पा में शुध्यन्तां ज्योतिरहं विरजा विपाप्मा भूयासꣳ स्वाहा ॥२॥

अनेन आज्यहोमेन मम पञ्चेन्द्रियाणि बुद्धिमनसी सकल्पाकूती रेतश्च शुद्धा भवन्तु । (शेष पूर्ववत् ।)

2. By this oblation may my speech, mind, sight, hearing, taste, smell, seed, intellect, intention and aim become purified I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be appropriately offered into the consecrated fire. Hail!

त्वक्चर्ममांसरुधिरमेदोमज्जास्नायवोऽस्थीनि मे शुध्यन्तां ज्योतिरहं विरजा विपाप्मा भूयासँ स्वाहा ॥३॥

अनेन आज्यहोमेन मम स्थूलदेहगता त्वक्-चर्म-मास-रुधिर-मेदो-मज्जा-स्नायु-अस्थिरूपा सप्तधातव शुद्धा भवन्तु । (शेष पूर्ववत् ।)

3 By this oblation may my seven bodily ingredients—outer and inner skin, flesh, blood, fat, marrow, sinew and bone—become purified I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me For this end may this oblation be offered into the consecrated fire. Hail!

शिरःपाणिपादपार्श्वपृष्ठोरूदरजङ्घाशिश्नोपस्थपायवो मे शुध्यन्तां ज्योतिरहं विरजा विपाप्मा भूयासः स्वाहा ॥४॥

अनेन आज्यहोमेन मम शिर-पाणि-पाद-पार्श्व-पृष्ठ-ऊरु-उदर-जङ्घा-शिश्न-उपस्थ-पायुरूपा स्थूलशरीरावयवा शुद्धा भवन्तु ॥ (शेष पूर्ववत् ।)

4. By this oblation may the limbs and the parts of my body comprised by the head, hands, feet, sides, back, thighs, belly, shanks, the generative organ, the middle part of the body (or the male and female generative organs) and the anus become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me For this end may this oblation be offered into the consecrated fire Hail!

उत्तिष्ठ पुरुष हरित पिंगल लोहिताक्षि देहि देहि ददापयिता मे शुध्यन्तां ज्योतिरहं विरजा विपाप्मा भूयासः स्वाहा ॥५॥

हे हरित पिंगल लोहिताक्ष पुरुष उत्तिष्ठ मदनुग्रहार्थं उद्युक्तो भव । देहि देहि पुन पुन मह्य शुद्धि प्रयच्छ । मम ददापयिता अतिशयेन शोधक अथवा आचार्यमुखात् तत्त्वज्ञानस्य दाता भव । ज्ञानोत्पत्त्यर्थं मदीया चित्तवृत्तय शुद्धा भवन्तु ॥ (शेष पूर्ववत् ।)

5 O thou Divine Person, who is dark blue and brown and who is red in eyes make haste to favour me Grant me more and more purity Be a grantor of knowledge and purity to me through the medium of my preceptor May my thoughts become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire Hail!

[The five formulas given above are employed for recitation at the time of offering oblations of clarified butter into the properly consecrated fire by a person who is about to embrace the vows of Sannyāsa They are believed to have the efficacy of bringing about spiritual purity, or the regeneration of the internal and the external man They are used in connection with some other rites also meant to signalise a person's initiation into a new way of life The concluding part of all these mantras form a uniform pattern expressing the longing on the part of the aspirant to become divine—by freeing himself from all blemishes of body and mind The word *retas* in the second formula, meaning sperm, implies

here the procreative power in man. Two words *tvak* and *carman* in the third formula are not overlapping because they denote outer and inner skin. The word *snāyu* may denote tendon, muscle or sinew. In the fourth formula *śiśna* and *upastha* appear side by side. The former word denotes the male organ of generation and the latter that of the female. This may imply that the pronouncer of the formula may belong to one or the other sex. The second word may also imply the middle part of the body merely. The last formula of the Section is an address to the Supreme Being by the devotee to grant him purity and knowledge both directly and through the preceptor. Personal description about the colour of the body and the eyes of the Puruṣa may be compared with such descriptions given in other parts of the Veda. The Supreme Being as Rudra-Mahādeva is *Kṛṣṇa-piṅgala* and the Person in the Sun is elsewhere mentioned as having golden eyes. The term *harita* is interpreted also as skilled in removing the sorrows of devotees. The word *lohitākṣi* becomes *lohitākṣa* in grammatical Sanskrit. Sāyana's reading is हरित लोहित पिगलाक्षि and the reading accepted by Bhaṭṭabhāskara is हरे लोहितपिगलाक्षि. Whether the reading is *hare* or *harita* the meaning given is 'he who is skilled in removing obstacles'. According to Bhaṭṭabhāskara *lohitapiṅgalākṣi* is one epithet denoting the Person having sun and fire as his eyes. Day and night are then represented by *lohita* and *piṅgala*. Sāyana however takes *lohita* as a separate word denoting the complexion of the body and *piṅgalākṣa* denoting the colour of the eyes.]

षट्षष्टितमोऽनुवाकः
SECTION SIXTY-SIX

पृथिव्यप्तेजोवायुराकाशा मे शुध्यन्तां
ज्योतिरहं विरजा विपाप्मा भूयासꣳ स्वाहा ॥१॥

अनेन आज्यहोमेन मम शरीरोपादानकारणानि पृथिव्यप्तेजोवाय्वाकाश-रूपाणि पञ्चभूतानि शुद्धानि भवन्तु । ततः अहं विपाप्मा परिपन्थिभूतैः पापैः विरहितः विरजा पापहेतुना रजोगुणेनापि वियुक्तः सन् परब्रह्मरूपं ज्योतिः भूयासम् । तदर्थं इदं आज्यं सुहुतमस्तु ॥

1. By this oblation may the five constituent elements of my body—earth, water, fire, air and ether—become purified. I pray that I become the Supreme Light, bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire. Hail!

शब्दस्पर्शरूपरसगन्धा मे शुध्यन्तां
ज्योतिरहं विरजा विपाप्मा भूयासꣳ स्वाहा ॥२॥

अनेन आज्यहोमेन मम शरीरोपादानभूतेषु पञ्चमहाभूतेषु वर्तमाना शब्दस्पर्शरूपरसगन्धरूपाः गुणाः शुद्धा भवन्तु । (शेषं पूर्ववत् ।)

2. By this oblation may the qualities of sound, touch, colour, taste and smell (residing in the above five elements constituting my body) become purified. I pray that I become the Supreme

Light, bereft of all obstructing sins and their cause, the passions in me For this end may this oblation be offered into the consecrated fire Hail!

मनोवाक्कायकर्माणि मे शुध्यन्तां
ज्योतिरहं विरजा विपाप्मा भूयासः स्वाहा ॥३॥

अनेन आज्यहोमेन मे मनोवाक्कायैः निष्पादितानि कर्माणि शुद्धानि भवन्तु । (शेष पूर्ववत् ।)

3. By this oblation may the deeds accomplished by my mind, speech and body become purified. I pray that I become the Supreme Light, bereft of all obstructing sins and their cause, the passions in me For this end may this oblation be offered into the consecrated fire Hail!

अव्यक्तभावैरहङ्कारैः-
ज्योतिरहं विरजा विपाप्मा भूयासः स्वाहा ॥४॥

हे परमात्मन् भवत्प्रसादात् अह लोकाना समक्ष अनाविष्कृताभिप्रायैः अहङ्कारैः अर्थात् व्यर्थगर्वैः विमुक्त सन् विपाप्मा परिपन्थिभूतैः पापैः विरहितः भूयासम् (शेष पूर्ववत् ।)

4. May I not have any suppressed feelings of egoism. I pray that I become the Supreme Light, bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire Hail!

आत्मा मे शुध्यन्तां
ज्योतिरहं विरजा विपाप्मा भूयासः स्वाहा ॥५॥

अनेन आज्यभागेन मे आत्मा शरीरं शुद्धं भवतु । (शेषं पूर्ववत् ।)

5. By this oblation may my body become purified. I pray that I become the Supreme Light, bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire. Hail!

अन्तरात्मा मे शुध्यन्तां
ज्योतिरहं विरजा विपाप्मा भूयासः स्वाहा ॥६॥

अनेन आज्यभागेन मम अन्तरात्मा अन्तःकरणं शुद्धं भवतु ॥ (शेषं पूर्ववत् ।)

6. By this oblation may my internal organs become purified. I pray that I become the Supreme Light, bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire. Hail!

परमात्मा मे शुध्यान्तां
ज्योतिरहं विरजा विपाप्मा भूयासः स्वाहा ॥७॥

अनेन आज्यभागेन मम परमात्मा अर्थात् नित्यशुद्धोऽपि मद्गतेन अविद्यादोषेण अप्रतिभानात् अशुद्ध इव पूर्वं अधुना स्वात्मत्वेन प्रतिभानात् शुद्धो भवतु । (शेषं पूर्ववत् ।)

7. By this oblation may my Infinite Self become purified I pray that I become the Supreme Light, bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire Hail!

[Of these seven formulas excepting the first two, the rest are not found in the shorter version noticed by Bhattabhāskara and Sāyana Part of the ideas covered by them are presented by the formulas contained in the previous Sections and is noted by them. In the fourth formula the predicate is understood as *vimuktah* (*ahamkārath*) In the last three formulas there is no grammatical agreement between subject and predicate, the one being in the singular and the other in the plural The plural verbs should be, therefore, considered as singular in sense, they have been placed in plural form perhaps following on the scent of the previous formulas in which the subject also was in the plural A prayer for the purity of the Infinite Self (Paramātman) which is the highest conception of purity may appear ridiculous at the surface The real meaning underlying the statement is this Though Paramātman is the one Reality and Ground of existence, the individual Soul is not cognizant of this fact, because of its accidental impurity When ignorance and impurity are removed from the individual self the Supreme shines as its true nature We see for instance, the sun and the moon made dim and dark during the periods of eclipses and so they appear to us as if they are covered with impurity After the temporary period of eclipse people say that these luminaries have now become pure So Paramātman, the eternally pure, is here spoken of as if impure from the view-point of the

ignorant man One's spiritual purity is no more eclipsed when the removal of his ignorance is complete]

क्षुधे स्वाहा । क्षुत्पिपासाय स्वाहा । विविट्ट्यै स्वाहा । ऋग्विधानाय स्वाहा । कषोत्काय स्वाहा । [ओं स्वाहा]
॥८॥

क्षुदधिष्ठानायै देवतायै इद हवि सुहुतमस्तु । क्षुत्पिपासाधिष्ठानाभ्या देवताभ्या इद हवि सुहुतमस्तु । व्यापकतम ब्रह्मतत्त्वमुद्दिश्य इदं हवि सुहुतमस्तु । ऋचा उत्पादकाय परमात्मने इद हवि सुहुतमस्तु । कषे नामरूपकर्मात्मके कार्यप्रपञ्चे उत्काय उपकर्तुमुत्सुकायपरमेश्वराय इद हवि सुहुतमस्तु । [ओं प्रणवप्रतिपाद्य वस्तु भवामि, तदर्थमिद हवि सुहुतमस्तु ॥]

8 May this oblation be made to the deity of hunger. Hail! May this oblation be made to the conjoined deities of hunger and thirst Hail! May this oblation be made to the all-pervasive Supreme. Hail! May this oblation be made to the Supreme who is the ordainer of Rk chants Hail! May this oblation be made to the Supreme who is interested in his creation Hail! (I am the Truth expressed by praṇava. For the realization of that may this oblation be offered into the consecrated fire. Hail!)

[These six short formulas again are employed for the offering of oblations like the preceding ones Of these the first three formulas are not found in the shorter version and the last one given here is original to the shorter version and so not found in the longer one For a person who aspires

after the realisation of his own spiritual Reality, a complete mastery over his physical needs and propensities is a *sine qua non* according to the scriptures. The *Vivekacūdāmani* verse 17 says that a person becomes fit for an enquiry into Brahman only when he becomes discriminating, dispassionate, calm, self-controlled and possessing faith and concentration. Patience (*titiksā*) according to, *ib.* verse 25 consists in the acceptance of pain and misery without grief and anxiety for evasion. It is further stated at verse 86 that desiring for self-realisation and, at the same time, devoting oneself to the nourishment and enjoyment of one's own body would be like attempting to cross a river using a shark mistaking it for a floating wood. When a person gets himself initiated into the vows of Sannyāsa he makes oblations to the deities of hunger and thirst so that he may no longer be over-powered by them in his new life in which he is firmly settled in the spiritual Truth. Bhattabhāskara reads *vivitti* in place of *vivittyai* and gives the following explanation. This word is a disguised form of the second person singular of the root '*visl* to spread', actually seen as *veveddhi*. The grammatical form has been transmuted into *vivitti* for *paroksatva* (disguise) as the Śruti chooses to do so. The meaning then is this: O my Self, hitherto cribbed and limited in the fivefold sheaths, expand now by the access of Divine Light and become infinite to attain the Supreme. While Bhattabhāskara takes it as a finite verb Sāyana makes it out to be an abstract noun. The form, he says, is in the dative singular of *vivisti* (the all-pervasive Supreme), duplication of *t* being accounted for by the Vedic transformation of *s* to *t*. The *Brhadāranyakopanisad* II. 4. 10 and *Brahmasūtra* 1. 1. 3 declare that the Vedas are derived from the Supreme and that they are the only source of the knowledge of the Supreme. The term *rgvidhāna* rein-

forces this idea According to the traditional interpretation, Sāyana's reading *kasotka* is analysed as *kaśa* and *utka* He supposes that *kasa* is derived from the root '*kas* to do' and hence *kasa* is the deed of the Supreme Lord in the form of the universe and *utka* as usual denotes here interest The reading accepted by Bhattabhāskara is *ghasotka* and he derives the word *ghasa* from the root '*ghasl* to eat' Here the *sa* of *ghasu* is disguised as *śa* The sense of the word then is all-consuming—the Supreme who reabsorbs into Himself the whole universe, or who finds pleasure in attracting all creation toward Himself The sixth is the mono-syllabic pranava mantra which affirms the identity of the finite self and the Infinite]

क्षुत्पिपासामलं ज्येष्ठामलक्ष्मीर्नाशयाम्यहम् ।
अभूतिमसमृद्धिं च सर्वान्निर्णुद मे पाप्मानः स्वाहा ॥९॥

हे परमात्मन्, भवत्प्रसादात् क्षुत्पिपासारूप मल ज्येष्ठा अलक्ष्मी अभूति असमृद्धि च सर्वान् नाशयामि । मे पाप्मान निर्णुद विनाशय । स्वाहा ॥

क्षुत्पिपासामलम् uncleanness in the shape of hunger and thirst ज्येष्ठाम् misfortune अलक्ष्मीम् adversity अभूतिम् poverty असमृद्धिम् lack of progress च and सर्वान् all अहम् I नाशयामि remove मे my पाप्मानम् sins, impurities निर्णुद efface स्वाहा Hail

9 O Lord, through thy grace I remove from me that uncleanness in the form of hunger and thirst, misfortune and adversity, poverty and lack of progress, and all the like. Efface my sins Hail!

[This is found as the sixth stanza of the Śrī Sūkta coming in the *Ṛgvedakhila* II with slight alteration in the wording It contains a list of disvalues which a devotee of God seeking puruṣārthas must get over through His Grace. The word *Lakṣmī* is derived from the root '*lakṣ* to mark out' and hence *Lakṣmī* represents beauty, prosperity, charm, nobility of character and other graces which agreeably mark out a person, place or event Values are appreciated against their contraries beauty against ugliness, prosperity against adversity, and so forth Therefore *Jyeṣṭhā* precedes *Lakṣmī* as night precedes day or as poison heralded the ambrosia when the milky ocean was churned It is stressed here that a man should make every effort to weed out disvalues and cultivate beauty, prosperity and virtue, through the Grace of God Such a prayer is not out of place even in the life of a Sannyāsin who lives for the welfare of creatures]

अन्नमयप्राणमयमनोमयविज्ञानमंयमानन्दमयमात्मा मे॑ शुध्यन्तां ज्योतिरहं विरजा॑ विपाप्मा भूंयासः स्वाहा॑ ॥१०॥

अनेन आज्यहोमेन मम अन्नमय-प्राणमय-मनोमय-विज्ञानमय-आनन्द-मयरूपा पञ्चकोशा शुद्धा भवन्तु ॥ (शेष पूर्ववत् ।)

10. By this oblation may my five-fold self comprised by the sheaths of food, breath, mind, intelligence and bliss become purified. I pray that I become the Supreme Light bereft of all obstructing sins and their cause, the passions in me. For this end may this oblation be offered into the consecrated fire Hail!

[This mantra by its sense goes along with the preceding formulas of oblation Here such a prayer is made again for attaining the purity of pañcakośa-s or the five sheaths which nest the finite individual self]

सप्तषष्टितमोऽनुवाकः
SECTION SIXTY-SEVEN

अग्नये स्वाहा । विश्वेभ्यो देवेभ्यः स्वाहा । ध्रुवाय भूमाय स्वाहा । ध्रुवक्षितये स्वाहा । अच्युतक्षितये स्वाहा । अग्नये स्विष्टकृते स्वाहा ।। धर्माय स्वाहा । अधर्माय स्वाहा । अद्भ्यः स्वाहा । ओषधिवनस्पतिभ्यः स्वाहा । रक्षोदेवजनेभ्यः स्वाहा । गृह्याभ्यः स्वाहा । अवसानेभ्यः स्वाहा । अवसानपतिभ्यः स्वाहा । सर्वभूतेभ्यः स्वाहा । कामाय स्वाहा । अन्तरिक्षाय स्वाहा । यदेजति जगति यच्च चेष्टति नाम्नो भागोऽयं नाम्ने स्वाहा । पृथिव्यै स्वाहा । अन्तरिक्षाय स्वाहा । दिवे स्वाहा । सूर्याय स्वाहा । चन्द्रमसे स्वाहा । नक्षत्रेभ्यः स्वाहा । इन्द्राय स्वाहा । बृहस्पतये स्वाहा । प्रजापतये स्वाहा । ब्रह्मणे स्वाहा । स्वधा पितृभ्यः स्वाहा । नमो रुद्राय पशुपतये स्वाहा । देवेभ्यः स्वाहा । पितृभ्यः स्वधास्तु । भूतेभ्यो नमः । मनुष्येभ्यो हन्ता । प्रजापतये स्वाहा । परमेष्ठिने स्वाहा ।।१।।

अग्नि, विश्वेदेवा, ध्रुव भूम, ध्रुवक्षिति, अच्युतक्षिति, स्विष्टकृत् अग्नि एताभ्य वैश्वदेवदेवताभ्य इद हवि प्रत्येक सुहुतमस्तु। धर्म, अधर्म, आप, ओषधिवनस्पतय, रक्षोदेवजना, गृह्या, अवसाना, अवसानपतय, सर्वभूता, काम:, अन्तरिक्षम्, जगति वृक्षादिरूपेण एजमान मनुष्यादिरूपेण चेष्टमान परमात्मन भागरूप. तत्तन्नामक पदार्थसमूह, पृथिवी, अन्तरिक्षम्, द्यौ:, सूर्य., चन्द्रमा, नक्षत्राणि, इन्द्र, बृहस्पति. प्रजापति, ब्रह्मा, पितर, पशुपतिरुद्र, देवा, पितर, भूतानि, मनुष्या, प्रजापति, परमेष्ठी इत्येतेभ्य प्रत्येक हवि सुहुतमस्तु ॥

[The above paragraph contains thirty-six short mantras used in worship and oblation They are original to the longer version Of these the first six ending in *svāhā* are employed for offering oblations connected with the Vaiśvadeva rite In this rite the Supreme Being is worshipped 1 as Fire, 2 as the sum total of deities or All-gods, 3 as the permanent plenitude, 4 as the permanent ground, 5 as the unchanging abode, and 6 as the maker of the right sacrifice A sacrifice rightly offered is called *svista.* The one made wrongly through inadvertance is called *durista.* The deity Fire specially propitiated rectifies the wrong offerings. The Gārhapatya Fire is called *Svistakrt* in the Kalpa works The words भूम and ध्रुव are omitted in some text and भूमाय स्वाहा is added after ध्रुवक्षिति. In the next list oblations are offered to धर्म—religious duty, अधर्म—the opposite of it, आप—waters, ओषधिवनस्पतय—herbs and trees, रक्षोदेवजना—demons and gods, गृह्या—household deities, अवसाना—the deities dwelling in the outskirts of the house, अवसानपतय—the leaders of such deities, सर्वभूता—all spirits, or the deities of the five primordial elements, काम—god of love, अन्तरिक्षम्—wind blowing in the sky, नाम—(the Supreme Being is called here nāma because He is expressed by the totality of words

in the Veda Whatever there is in this world moving as insentient [एजति] and whatever that acts as sentient [चेष्टति] all that is नाम or आत्मन्), पृथिवी—earth, अन्तरिक्षम्—spirits dwelling in the sky, द्यौः—heaven, सूर्य—sun, चन्द्रमाः—moon, नक्षत्राणि—asterisms, इन्द्र—the chief of gods, बृहस्पति—the preceptor of gods, प्रजापति—the lord of creatures, ब्रह्मा the four-faced creator, पितरः—departed ancestors, रुद्र पशुपतिः Rudra the lord of living beings, देवाः—gods, पितरः—manes, भूताः—a variety of gods, मनुष्याः—men, प्रजापति—the lord of creatures, and परमेष्ठी—the four-faced creator dwelling in Brahmaloka Wherever the same deity is repeated twice it is implied that two oblations are given to the same deity It is stated that the entire universe is but a part of the Supreme—*Nāmno bhāgaḥ* In *Chāndogya* VII 1 4, Sanatkumāra advises Nārada to worship Nāma as Brahman Whenever offerings are made to the manes, the deities and men, the terms employed for oblations are *svadhā, namaḥ* and *hanta* respectively These special words of address give them pleasure Gods, like guests, are made happy by sweet words of courtesy The word *pitṛ* denotes two types of superhuman beings—those who are permanent dwellers of the pitṛloka and those who are translated to that region from the earth when they depart from the body The mantras given in this group are used for *baliharaṇa* or offering worshipful tribute to these deities who form the body of the Supreme So even irreligious demons, trees and plants find a place in it]

यथा कूपः शतधारः सहस्रधारो अक्षितः ।
एवा मे अस्तु धान्यं सहस्रधारमक्षितम् ॥ धनधान्यै स्वाहा ॥

यथा शतसख्याकाभि सहस्रसख्याकाभिश्च प्रस्रवणरूपाभि. जलधाराभि कूप अव्युदासी अक्षय्यश्च भवति एव मम सहस्रधार अक्षितम् धान्य अस्तु । तदर्थ इद हवि धनधानीनामिकायै देवतायै सुहुतमस्तु ॥

यथा just us शतधार having a hundred springs सहस्रधार. having a thousand springs अक्षित perennial कूप well (भवति becomes) एवा (एवम्) analogously अक्षितम् inexhaustible सहस्र-धारम् having a thousand sources cf continuous supply धान्यम् grain मे for me अस्तु let be धनधान्यै to Dhanadhānī स्वाहा hail!

2 Just as a perennial well is supplied with water by hundreds and thousands of springs, so may I have an inexhaustible supply of grain from a thousand sources For that end, I offer oblations to the wealth-holding deity Hail!

[This mantra in the longer version is an invocation addressed to the Supreme through the deity Dhanadhānī, the supplier of man's subsistence There is a whole group of passages in the *Taittirīyasamhitā* laying down food rules and praising Annadevatā Life depends upon food So nothing is more fundamental than the supply of food which sustains life On this there is this ancient verse धर्मार्थकाममोक्षाणा प्राणा सस्थितिहेतव. । तान् निघ्नता कि न हतं रक्षता कि न रक्षितम् ॥ The *Taittirīyopanisad* III 8 9 also emphasises the necessity of acquiring much food through the worship of Annabrahman and sharing it with the needy]

ये भूताः प्रचरन्ति दिवानक्तं
बलिमिच्छन्तो वितुदस्य प्रेष्याः ।

तेभ्यो' बलिं पुष्टिकामो' हरामि
मयि पुष्टिं पुष्टिपतिर्दधातु स्वाहा ॥३॥

ये वितुदस्य श्मशानवासिन. भगवत कालाग्निरूपस्य प्रेष्या भृत्या भूता बलि इच्छन्त नक्तदिव प्रचरन्ति तेभ्य पुष्टिकाम सन् अह बलि अन्नरूप हरामि भूमौ निक्षिपामि । पुष्टिपति. पोषणाधिपति मयि पुष्टि स्थापयतु । स्वाहा ॥

ये those वितुदस्य of (Rudra) who causes pain प्रेष्या servants भूता spirits बलिम् tribute इच्छन्त. desiring दिवानक्तम् day and night प्रचरन्ति move about तेभ्य for them पुष्टिकाम intending prosperity अहम् I बलिम् offering (in the form of food) हरामि present पुष्टिपति. the lord of prosperity मयि in me पुष्टिम् prosperity दधातु place स्वाहा hail

3. With the intention of acquiring prosperity, I present offering of food to those spirits who are the servants of Rudra (dwelling in the cremation ground) causing pain to creatures by death and bereavement, and who wander about day and night in search of tribute May the lord of prosperity grant me all prosperity Hail!

[The Rudrānuvāka of the *Yajurveda* speaks of the various forms of Rudra dwelling in the sky, on the earth, in the firmament, as leaders of creatures, as agencies that hurt men through food and wander about with weapons Wind, rain and other causes of destruction are also attributed to these agents of Rudra This prayer here is, therefore, addressed to Rudra, after proper offerings to his destructive emissaries, so that the obstacles in the way to the attainment of prosperity

are removed through his grace The word *vituda* comes from the root *tud* to prick or to pierce, and so *vituda* here is *kālāgni-rudra* who pierces the creatures with various kinds of sorrows caused by the acts of Nature—various diseases, pestilence, inclemencies of weather and climate According to the lot of each one, the creatures are exposed to them]

अष्टषष्टितमोऽनुवाक.

SECTION SIXTY-EIGHT

ओं तद्ब्रह्म । ओं तद्वायुः । ओं तदात्मा । ओं तत्सत्यम् । ओं तत्सर्वम् । ओं तत्पुरोर्नमः ॥१॥

प्रणवप्रतिपाद्य तत् ब्रह्मतत्त्व सर्ववेदान्तप्रसिद्धम् । सर्वक्रियोपादान तदेव सूत्रात्मा हिरण्यगर्भं वायु । आत्मा जीव अपि तत् । तदेव परमार्थसत्यम् । तदेव सर्व चराचरात्मक जगत् । तदेव पुर पुराणि स्थूलसूक्ष्मकारण-शरीराणि । तादृशाय ब्रह्मणे नम अस्तु । अथवा पुरो बलवत प्रपञ्चस्य नामरूपविकल्पहेतु, अथवा पुरो. महत देवस्य नम प्रह्वीभाव प्रपञ्चोन्मेषहेतु पराशक्ति । सापि तदेव पर ब्रह्म ॥

1. Om that is Brahman Om that is Vāyu. Om that is the finite self Om that is the Supreme Truth. Om that is all. Om that is the multitude of citadels (the bodies of creatures) Salutations to Him.

[Here, in the longer version, this formula and the immediately succeeding one are given for japa to be performed in order to remove all one's sins In the shorter version this

formula is given as a substitute for Gāyatrī together with its subsidiaries given for mental repetition when a person performs prānāyāma Both Bhattabhāskara and Sāyana explain the mantra adopting two philosophical view-points The syllable Om commencing each phrase announces that the passage is meant for magnifying Paramātman, and also for emphasising His all-pervasive and all-inclusive nature According to Bhattabhāskara, Brahma here stands for expanding Prakrti which is but a mode of Brahman, Vāyu stands for the power of the Supreme perceptible as universal movement, Ātman for the individual self, and the word Sarva stresses the omnific nature of the Supreme He takes the term *puru* in the sense of great or strong and explains *namah* as *namana* or transformation, and so the phrase *puror namah* is explained as the transformation of the universe into the shape which is powerful—or as the transformation of the Supreme Reality as Paraśakti into the form of the universe Sāyana interprets Vāyu as Hiranyagarbha or Sūtrātman embodying the power of knowledge and activity inherent in the universe, and ātman as the individual soul—both being derived from the Supreme He accepts the reading *puro namah* and explains *purah* as the nominative plural of *pūh* meaning a walled city to which the gross and subtle body of creatures are often compared in the scriptures In the view of Sāyana, three alternative measures of breath are used in the act of prānāyāma according to the breathing capacity of individual aspirants The text is printed here as found in the longer and shorter versions I have given the translation based on Sāyana whose commentary reads *purah namah* which is supported by only one manuscript of the text used by the Ānandāśrama edition]

ओं अन्तश्चरति भूतेषु गुहायां विश्वमूर्तिषु । त्वं यज्ञस्त्वं वषट्कारस्त्वमिन्द्रस्त्वं रुद्रस्त्वं विष्णुस्त्वं ब्रह्म त्वं प्रजापतिः । त्वं तदाप आपो ज्योती रसोऽमृतं ब्रह्म भूर्भुवः सुवरोम् ॥२॥

तादृश ब्रह्म भूतेषू प्राणिषु विश्वमूर्तिषु विविधशरीरेषु गुहाया हृदयान्तर्भागे चरति वर्तते । हे परमात्मन् तादृश त्व यज्ञ, त्व वषट्कार, त्व इन्द्र, त्व रुद्र, त्व विष्णु, त्व ब्रह्म, त्व प्रजापति, त्व तत् प्रसिद्ध वस्तु, त्वमेवाप नदीगत जल, त्वमेवाप समुद्रगत जल, त्वमेव सूर्यादिज्योति, त्वमेव मधुरादिरस, त्वमेव अमृत, त्वमेव ब्रह्म वेदराशि, त्वमेव भूर्भुव सुव त्रैलोक्य, त्वमेव प्रणववाच्य शब्दब्रह्म ॥

2 That Supreme Being moves inside the heart of created beings possessing manifold forms. O Supreme, Thou art the sacrifice, Thou art the expression Vasaṭ, Thou art Indra, Thou art Rudra, Thou art Brahmā, Thou art Prajāpati, Thou art That, Thou art the water in the rivers and the ocean, Thou art the sun, Thou art flavour, Thou art ambrosia, Thou art the body of the Vedas, Thou art the threefold world and Thou art Om.

[The first line here announces that the Supreme described above is hidden in the hearts of all created beings, in the various shapes and the fauna and flora of the world In the next, the worshipper directly addresses the Supreme and exclaims, Thou art the sacrifice etc Words like *vasat*, *svāhā*, *svadhā*, and *hantā* are employed, as specified before, while making offerings to gods, manes and men. Great gods like

Brahmā, Viṣṇu and Śiva, the progenitor of mankind, sacrifices and formulas, of offering, water and light, and other facts of the world are indiscriminately collected here and asserted to be one with the Supreme. The worshipper thereby thinks that there is nothing other than the Supreme and that everything has its value derived from the Supreme. According to Sāyana, the mantra beginning with *Om antaś carati* is employed for the contemplative worship of the Supreme after gāyatrī-visarjana connected with the twilight-devotion.]

एकोनसप्ततितमोऽनुवाकः
SECTION SIXTY-NINE

श्रद्धायां प्राणे निविष्टोऽमृतं जुहोमि । श्रद्धायामपाने निविष्टोऽमृतं जुहोमि । श्रद्धायां व्याने निविष्टोऽमृतं जुहोमि । श्रद्धायामुदाने निविष्टोऽमृतं जुहोमि । श्रद्धायाꣳ समाने निविष्टोऽमृतं जुहोमि । ब्रह्मणि म आत्मामृतत्वाय ॥१॥

श्रुतौ श्रुतिप्रतिपादितेषु पदार्थेषु च विश्वासातिशय श्रद्धा, तथा श्रद्धया युक्त सन् अह प्राणनामके वायुविशेषे निविष्ट आदरयुक्त अथवा तत्स्थित्यै यतमान अमृतभूत इद हवि जुहोमि, आत्मज्योतिषि प्रक्षिपामि, तच्च हवि प्राणदेवतायै सुहुतमस्तु । ऊर्ध्ववृत्ति प्राण । अवाग्वृत्ति अपान । विश्वग्-वृत्ति व्यान । शब्दकारी उदान । सर्वांगेषु अशितपीतादे समीकर्ता समान । अमृत स्वाद्वन्न अथवा अमरणहेतुक ब्रह्म । एताभि पञ्चभि आहुतिभि अमृतत्वाय मोक्षाय मे आत्मा जीव ब्रह्मणि एकीभवतु ॥

1 Firm in my religious faith, I offer this oblation of ambrosia into prāna with reverence. Firm in my religious faith, I offer this oblation of ambrosia into apāna with reverence Firm in my religious faith, I offer this oblation of ambrosia into vyāna with reverence Firm in my religious faith, I offer this oblation of ambrosia into udāna with reverence. Firm in my religious faith, I offer this oblation of ambrosia into samāna with reverence By these oblations may my Self be united with the Supreme, so that I may attain Immortality

[Agnihotra is a primary and fundamental rite during the performance of which oblations to the Supreme are offered in the consecrated fire This rite is usually performed in the external fire in which the Supreme is invoked At the commencement of dinner a similar worship is offered into the Divine Fire Vaiśvānara, dwelling within man and manifesting Itself through the fivefold breath This is called Prānāgnihotra and there is an Upanisad entirely devoted to the description of it, by the same name Every twiceborn religious aspirant, before he lays hand on the food which is set before him, ceremoniously purifies it, reverences it and parcels, with his thumb and two other fingers variously combined, a small quantity of it five times and places in the mouth mentally repeating each one of these formulas Finally he prays that he might be united to the Supreme by this act of devotion Thus the food-seeking instinct is given a direction to God before it is satisfied in the natural way Life is maintained by the various vital activities in the body subsumed under the

five-fold prāṇa which is a manifestation of the Supreme on the physical plane These offerings are, therefore, really made to God within Therefore it is *amṛtahoma* which implies not only introduction of tasty food into the mouth but also a symbolic offering of the finite self into the Infinite Supreme Brahman This is stressed by the concluding words The text given above is that of the longer version The shorter version noticed by Bhaṭṭabhāskara and Sāyaṇa omits the word *śraddhāyām* commencing each formula and adds प्राणाय स्वाहा, अपानाय स्वाहा, व्यानाय स्वाहा, उदानाय स्वाहा, and समानाय स्वाहा, respectively, immediately after the verb *juhomi* in each formula]

अमृतोपस्तरणमसि ॥२॥

हे पीयमानोदक त्व अमृतोपस्तरण—यत्र अमृत अन्न ब्रह्म सीदति तदास्तरणं असि ॥

2. O water, thou art the spread out seat of Annabrahman, the immortal food

[This formula is repeated and a small quantity of water is sipped before one starts eating Anything which one considers precious or valuable is placed in a container and covered. Here the small quantity of water taken in is supposed to be an *upastaraṇa* or seat on which subsequent morsels are placed In the shorter version this short mantra is placed before the Prāṇāhuti mantra (Section 69), and that is the place to which it properly belongs For, after sipping the water oblations are offered Details of this practice and the philosophical significance of it are given at *Chāndogyopaniṣad* V. 2 2]

श्रद्धायां प्राणे निविष्टोऽमृतं जुहोमि । शिवो मा विशा-
प्रदाहाय । प्राणाय स्वाहा ।। श्रद्धायामपाने निविष्टोऽमृतं
जुहोमि । शिवो मा विशाप्रदाहाय । अपानाय स्वाहा ।।
श्रद्धायां व्याने निविष्टोऽमृतं जुहोमि । शिवो मा विशा-
प्रदाहाय । व्यानाय स्वाहा ।। श्रद्धायामुदाने निविष्टोऽमृतं
जुहोमि । शिवो मा विशाप्रदाहाय । उदानाय स्वाहा ।।
श्रद्धायां समाने निविष्टोऽमृतं जुहोमि । शिवो मा विशा-
प्रदाहाय । समानाय स्वाहा ।। ब्रह्मणि म आत्मामृतत्वाय
।।३।।

. . . हे हूयमानहविर्विशेष, त्व शिव शान्तो भूत्वा अप्रदाहाय क्षुद्दाह-शान्त्यर्थं मा प्रविश . ।।

3. . . .O thou offered substance, be auspicious and get assimilated into me, so that I may not be consumed by hunger. . . .

[This set of five formulas is a repetition of Section 69 (page 292) with the insertion of the clause शिवो मा विशाप्रदाहाय (which alone is translated here) After each oblation and before the *svāhā* formula mentioning the name of each breath, this is inserted This Section is proposed as an alternative for Section 69 to function in the same context]

अमृतापिधानमसि ।।४।।

हे पीयमानोदक, येन अमृत पिधीयते त्व तत् छादन असि ।।

4. O water, thou art the cover for brahman, the immortal food.

[This mantra is repeated mentally when a small quantity of water is sipped after the dinner is completed. This last morsel of water, covers, as it were, the ingested food.]

सप्ततितमोऽनुवाकः
SECTION SEVENTY

श्रद्धायां प्राणे निविश्याभृतꣳ हुतम् । प्राणमन्नेनाप्यायस्व ॥ श्रद्धायामपाने निविश्याभृतꣳ हुतम् । अपानमन्नेनाप्यायस्व ॥ श्रद्धायां व्याने निविश्यामृतꣳ हुतम् । व्यानमन्नेनाप्यायस्व ॥ श्रद्धायामुदाने निविश्यामृतꣳ हुतम् । उदानमन्नेनाप्यायस्व ॥ श्रद्धायाꣳ समाने निविश्यामृतꣳ हुतम् । समानमन्नेनाप्यायस्व ॥

श्रद्धावता मया प्राणनामके वायौ निविश्य आदरातिशयं कृत्वा अमृतं अविनश्वरं स्वादुभूतं इदं हविः मया हुतम् । तस्मात् हे प्राणदेव, मदीयां प्राणवृत्तिं अनेन अन्नेन आप्यायस्व वर्धयस्व । एवं अपान व्यान उदान समानाः च तत्तत्प्राणवृत्तिवर्धनार्थं प्रार्थ्यन्ते ॥

1. Firm in my religious faith, I have offered this oblation of ambrosia into prāna with reverence. O prāna, increase the power of my in-breath by this food. Firm in my religious faith, I have offered this oblation of ambrosia into apāna with reverence. O apāna, increase the power of my out-breath with this food. Firm in my reli-

gious faith, I have offered this oblation of ambrosia into vyāna with reverence O vyāna, increase the power of my diffused breath with this food Firm in my religious faith, I have offered this oblation of ambrosia into udāna with reverence O udāna, increase the power of my up-breath with this food. Firm in my religious faith, I have offered this oblation of ambrosia into samāna with reverence. O samāna, increase the power of my middle breath with this food

[These five formulas are repeated at the end of the dinner and before one leaves his seat]

एकसप्ततितमोऽनुवाक·

SECTION SEVENTY-ONE

अङ्कुष्ठमात्रः पुरुषोऽङ्कुष्ठं च समाश्रितः ।
ईशः सर्वस्य जगतः प्रभुः प्रीणातु विश्वभुक् ॥१॥

अङ्गुष्ठमात्र अङ्गुष्ठप्रमाणे हृदयाकाशे अवस्थित बुद्धयवच्छिन्न जीवरूप पुरुष स्वकीयया ज्ञानक्रियाशक्त्या पादाङ्गुष्ठ मस्तक च आश्रित· अर्थात् आपादतलमस्तक व्याप्त तिष्ठति । स एव शरीरानवच्छिन्नस्वरूप सन् सर्वस्य जगत ईश नियन्ता विश्वभुक् प्रपञ्चस्य भोक्ता च । तादृश प्रभु. अनेन मत्कृतेन भोजनेन प्रीणातु ॥

अङ्गुष्ठमात्र having the size of the thumb पुरुष the Person (dwelling in the body) अङ्गुष्ठम् the toe च and (the head)

समाश्रित dwells as support सर्वस्य of all जगत universe ईश ruler विश्वभुक् enjoyer of all प्रभु Lord प्रीणातु may be gratified

1. May the Supreme Lord be gratified (by this meal just taken)—Who is the ruler of all the world and the enjoyer of all, Who as the person dwelling in the body, is of the size of the thumb, and Who is the support of the body—imparting to it sentience and activity from the toe to the crown

[After the dinner and the rinsing of the mouth, and ablution of hand and feet, it is customary to pour some quantity of water on one's right toe symbolically This anuṣṭubh stanza is repeated at that time contemplating on the identity of oneself with the Supreme When the mind is not distracted by hunger, it is the duty of a person to remind himself that he is not different from the Divine Reality—the one Principle that rules and supports the universe—the real Enjoyer of the food eaten by every creature Elsewhere in this work it has been stated that the Supreme Person and the Person dwelling in man are not different The space inside the heart is equal in measure to the size of the thumb, and so the Supreme perceived in the heart as the individual Soul is also spoken of here as having the size of the thumb Sāyana takes *angusṭham ca* as an incomplete phrase and fills out the unexpressed idea by stating 'from *pādānguṣṭha* (toe) to the crown' Though the Jīva is supposed to dwell in the heart, it is active and cognizant of sensations in any part of the body In the longer version *prīṇāti* occurs in the place of *prīṇātu.* This verb, however, expresses a prayer on the part of the

person who has finished his food Man considers that he is only an instrument of God and the satisfaction he has derived by the repast really belongs to God—the enjoyer of the whole universe It is believed that the Kālāgni Fire which will finally destroy the universe is hidden at the root of the universe Similarly the fire which consumes the food eaten is also supposed to dwell at the toe, by which man is rooted to the earth Pouring water on the toe, therefore, is a symbolic act of propitiation The whole body, by a yogic process, is purified ceremoniously by rousing the energy that is supposed to dwell at the foot or toe]

द्विसप्ततितमोऽनुवाक.

SECTION SEVENTY-TWO

वाङ्म आसन् । नसोः प्राणः । अक्ष्योश्चक्षुः । कर्णयोः श्रोत्रम् । बाहुवोर्बलम् । उरुवोरोजः । अरिष्टा विश्वान्यङ्गानि तनूः । तनुवा मे सह नमस्ते अस्तु मा मा हिꣳसीः ॥१॥

हे परमात्मन् भगवत्प्रीणनार्थ भुक्तवतः मम वागिन्द्रियशक्ति आसन् आस्ये, प्राणशक्ति नसो चक्षुरिन्द्रियशक्ति अक्ष्णो, श्रोत्रेन्द्रियशक्ति. तद्गोळकयो च स्वास्थ्ययुक्ता. तिष्ठन्ति । बाह्वो बल ऊर्वो ओज अर्थात् सामर्थ्य च अभूताम् । मम तन्वा लिगशरीरेण सह सर्वाणि मम अङ्गानि तनू: स्थूलशरीर च अरिष्टानि निर्दोषाणि अभवन् । अत. हे भगवन् भगवत्सृष्ट अन्न भुक्त्वा अहन्यहनि तृप्तोऽह भवते प्रणामान् समर्पयामि । एव स्वस्थीभूत मा मदीय सर्व मा हिसी. किन्तु रक्ष ॥

मे my वाक् faculty of speech आस्मन् (आस्ये) in the mouth प्राण breath नासो in the nostrils चक्षु sight अक्ष्यो (अक्ष्णो) in the eyes श्रोत्रम् hearing कर्णयो in the ears बलम् strength बाहुवो (बाह्वो) in the hands ओज vitality ऊरुवो (ऊर्वो) in the thighs (च and अभवन् have come to be) मे my तनुवा (तन्वा) along with the (subtle) body तनू (gross) body विश्वानि all अङ्गानि limbs अरिष्टा (अरिष्टानि) defectless (अभवन् became). ते to thee नम salutation अस्तु be मा me मा not हिंसी hurt

1. O Lord, after repast my powers of speech, of breath, of sight, and of hearing, are firm in their respective stations i e, mouth, nostrils, eyes and ears, so also strength and vitality have returned to my arms and thighs. My subtle body and my gross body with all its limbs are now free from inadequacy. My salutation to Thee. Do not cause any hurt to me and mine

[This formula is prescribed for reflection after dinner The religious aspirant here states that the powers of the senses and limbs, which have been reduced by the long period that intervened after the previous meal, have now been restored by the present repast supplied through the grace of the Lord The first mantra of *Īśāvāsya*, according to many commentators, declares All this is the dominion of the Lord, enjoy whatever is granted you by Him without coveting anything belonging to others —So the food eaten is supplied by the Divine Providence The devotee of God offers his thankful reverence to the Creator and beseeches Him not to hurt him and all that belongs to him]

त्रिसप्ततितमोऽनुवाक
SECTION SEVENTY-THREE

वयः सुपर्णा उपसेदुरिन्द्रं प्रियमेधा ऋषयो नाधमानाः ।
अप ध्वान्तमूर्णुहि पूर्धि चक्षुर्मुमुग्ध्यस्मान्निधयेव बद्धान् ॥१॥

सुपर्णा शोभनपक्षयुक्ता वय पक्षिण इव द्रुतगमना अथवा पक्षिमूर्तिधारिण नाधमाना प्रज्ञा याचमाना प्रियमेधा यज्ञप्रिया अथवा सर्वप्राणिहित स्मरन्त ऋषय इन्द्र उपसेदु । उपसृत्य एव पार्थयाचक्रु —हे भगवन् ध्वान्त अज्ञानान्धकार अप ऊर्णुहि अपसारय । अस्माक चक्षु ज्ञानलक्षणा दृष्टि पूर्धि पूरय । निधया शृङ्खलया पाशसमूहेन वा बद्धान् यथा कश्चिन् सुहृत् मोचयति तथा अस्मान् मुमुग्धि अज्ञानबन्धनात् मोचय ॥

सुपर्णा having attractive plumage वय birds (इव like) नाधमाना praying प्रियमेधा devoted to sacrifical worship, remembering the good of all ऋषय sages इन्द्रम् Indra उपसेदु approached (हे इन्द्र O lord of gods) ध्वान्तम् darkness अप ऊर्णुहि remove चक्षु eyes पूर्धि fill निधया with fetters बद्धान् bound इव like अस्मान् us मुमुग्धि release

1. Like birds with handsome plumage the sages who were devoted to sacrificial worship (or intent on the good of all) approached Indra supplicating thus Remove our darkness and ignorance; fill our eyes with worthy sights; and release us from the bondage of ignorance like birds trapped in snares.

[This is a mantra quoted here from *Ṛgveda* X 73 11 with the purpose of stressing the need of divine communion for the attainment of purity and for release from the bondages of samsāra This stanza is also found in *Taittirīyabrāhmana* II 5 8 where Sāyana interprets *nidhā* as fetters and *suparna* as rays of the sun It is not incorporated with the shorter version The anonymous commentator points out that this stanza embodies a conversation between the seven sages and Indra He further interprets *nidhayeva baddhān* in this way अस्मान् निधये अवबद्धान् आसक्तान् कुरु—make us covet treasures This cannot be, because the padapātha of the *Rgvedic* text gives *nidhayā iva baddhān*]

चतु·सप्ततितमोऽनुवाक

SECTION SEVENTY-FOUR

प्राणानां ग्रन्थिरसि रुद्रो मा विशान्तकः । तेनान्नेनाप्यायस्व ॥

हे रुद्र हृदयवर्तिन् अहङ्कार त्व वायुरूपाणा इन्द्रियरूपाणा च प्राणाना परस्पर अविश्लेषाय ग्रन्थि असि । तादृश अहङ्काराभिमानिन् हे रुद्र त्व दु खानामन्तको भूत्वा मा विश मच्छरीरे प्रविष्टो भव । तेन मद्भुक्तेन अन्नेन मा आप्यायस्व अभिवर्धय ॥

हे रुद्र O Rudra प्राणानाम् of the breaths and senses ग्रन्थि binding knot असि thou art. अन्तक as end-maker (of sorrow) मा me विश enter. तेन by that अन्नेन food आप्यायस्व increase and protect

1. O Rudra, thou art the binding knot of the breaths and the organs of senses functioning in the body Enter me as the end-maker of sorrows and increase and protect me by that food which I have taken in

[After the utterance of the previous mantra, this short formula is repeated silently touching the region of one's heart The various breaths and organs of senses which are the support of man's cognition, intellection and emotion, function for the sake of the ego or ahankāra which as prāna-granthi sustains the span of life Sri Ramakrishna remarked in the course of a conversation that when ahankāra disappears, a man becomes a ripe fruit, when the passions and desires subside, he becomes like a ship the rivets, cramps and nails of which are sucked up by magnet submerged in the sea. Hence ahankāra is responsible for the up-keep of life in the ordinary plane Rudra is the regent of ahankāra which is the knot of life Rudra is therefore the prānagranthi also Further Rudra in his divine aspect is beseeched to enter the body of the devotee, to remove his sorrows, to nourish him with the food assimilated, and to ward off his mishaps and diseases]

पञ्चसप्ततितमोऽनुवाकः

SECTION SEVENTY-FIVE

नमो रुद्राय विष्णवे मृत्युर्मे पाहि ॥१॥

रुद्राय नमः अस्तु । विष्णवे च नमः अस्तु । मृत्योः मा पाहि ॥

रुद्राय to Rudra नम salutation विष्णवे to Visnu (नम salutation) मृत्यु (मृत्यो) from death मे (माम्) me पाहि save

1 Salutations to Rudra, and to Visnu (or Rudra who is Visnu) Guard me from death

[This is a mantra prescribed for repetition throughout life in order to save oneself from death This Yajus may be interpreted either as a salutation to Rudra and Visnu separately, or to both together as one The latter interpretation is supported by the conclusion of the prayer which gives the singular predicate The *Skandopanisad* declares the identity of Śiva and Visnu thus *Yathā śivamayo visnur evam visnumayah śivah* There is a considerable literature establishing the unity and identity of Śiva and Visnu produced during the course of many centuries]

पट्सप्ततितमोऽनुवाक·

SECTION SEVENTY-SIX

त्वमग्ने द्युभिस्त्वमाशुशुक्षणिस्त्वमद्भ्यस्त्वमश्मनस्परि ।
त्वं वनेभ्यस्त्वमोषधीभ्यस्त्वं नृणां नृपते जायसे शुचिः
॥१॥

हे अग्ने अग्रणीत्वादिगुणविशिष्ट नृणा मध्ये ये यष्टार तेषा विशेषेण सर्वेषामपि नृणा सामान्येन च नृपते पालक त्व द्युभि यागदिवसै निमित्तभूतै यागार्थ जायते मथनेन उत्पद्यसे । त्व आ सर्वत शुशुक्षणि दीप्यमान जायसे अथवा स्पर्शेन शोकस्य दाता जायसे । त्व अद्भ्य वैद्युतरूपेण वडवारूपेण वा जायसे । त्व वनेभ्य दावरूपेण अथवा अरणिकाष्ठेभ्य जायसे ।

ओषधीभ्य वशादिभ्य सङ्घर्षणेन जायसे । त्व शुचि आदित्यरूप' अथवा शुद्धिहेतु जायसे ॥

हे अग्ने O Fire, नृणाम् among men नृपते protector of men त्वम् thou द्युभि by days (जायसे art born) त्वम् thou आ from every side शुशुक्षणि luminous (or आशुशुक्षणि giving quick pain by touch) (जायसे art born) त्वम् thou अद्भ्य from water (in the shape of lightning or submarine heat) (जायसे art born) त्वम् thou अश्मन परि from cloud, stone (जायसे art born) त्वम् thou वनेभ्य from the wood (जायसे art born) त्वम् thou ओषधीभ्य from herbs (जायसे art born) त्वम् thou शुचि the sun or the ever pure जायसे art born

1. O Agni, thou art born on the days of sacrifices as the protector of men in general and of those among men who offer sacrifices Thou art born spreading light around, or causing pain quickly by mere touch Thou art born from water as lightning or as the heat under the sea. Thou art born from clouds or stones by friction. Thou art born from the forests Thou art born from the herbs. Thou art born ever pure or as the sun.

[This mantra originally belongs to *Ṛgveda* 2 1 1, and it is found also at *Vājasaneyisamhitā* XI 27 Here I have made an explanatory translation of it based on Ṛgvedabhāsya of Sāyana It is not placed in the shorter version The anonymous commentary in the Ānandāśrama edition explains it in an arbitrary way For instance the phrase *tvam vanebhyah* is explained thus. Thou wanderest about at pleasure in Nandanavana and other forests. The purport of the stanza is stated to

be a prayer to the Supreme Being for averting death From the interpretation of Sāyana it is clear that Agni here is portrayed as *sarvātmaka*, manifold and ubiquitous]

सप्तसप्ततितमोऽनुवाकः

SECTION SEVENTY-SEVEN

शिवेनं मे संतिंष्ठस्व स्योनेनं मे संतिंष्ठस्व सुभूतेनं मे संतिंष्ठस्व ब्रह्मवर्चसेनं मे संतिंष्ठस्व यज्ञस्यर्द्धिमनुसंतिंष्ठ-स्वोपं ते यज्ञ नम उपं ते नम उपं ते नमः ॥१॥

सर्वयज्ञस्वरूपक भगवन्, ते उप समीपे नम अस्तु पुन पुन । हे यज्ञ, शिवेन सर्वोपद्रवोपशमनरूपेण मगलप्रदानेन च सह मे मत्सकाश सतिष्ठस्व सन्निहितो भव अथवा समाप्ति गच्छ, स्योनेन सुखप्रदानेन सह मत्समीप सतिष्ठस्व, सुभूतेन सुष्ठु भूतः सन् सुष्ठुनिष्पन्नाकारः सन् वा अभीष्टदानेन सह मत्समीप सतिष्ठस्व, ब्रह्मवर्चसेन मन्त्रबलेन सह मत्समीप सतिष्ठस्व । एव गुणवति त्वयि मत्सकाशमुपस्थिते सति अहमपि एवविधगुणविशिष्ट भूयासम् । किच भवत्प्रीत्यर्थ कृतस्य यज्ञस्य समृद्धिमनु फल दातु मत्समीप सतिष्ठस्व ॥

हे यज्ञ O Lord worshipped in the sacrifice ते thy उप proximity नम. I prostrate in reverence (Repeated thrice as an expression of deep feeling and adoration.) शिवेन as the giver of what is auspicious मे संतिष्ठस्व remain with me. स्योनेन as the giver of happiness मे सतिष्ठस्व remain with me. सुभूतेन as the conferer of what is good मे सतिष्ठस्व remain with me. ब्रह्मवर्चसेन as the giver of splendour born of Vedic

learning मे सतिष्ठस्व remain with me यज्ञस्य of the sacrifice ऋद्धिम् flawless completion अनु after सतिष्ठस्व remain with me (for granting the fruit)

1. O Thou Lord, who art worshipped in all the sacrifices, I prostrate before Thee in deep reverence! I prostrate before Thee! I prostrate before Thee! Deign to remain with me as the giver of what is auspicious Deign to remain with me as the giver of happiness here Deign to remain with me as the giver of good and divine qualities Deign to remain with me as the giver of splendour born of Vedic learning. When the sacrifice which I have instituted has been completed prosperously, be with me to confer the fruits of it.

[This passage originally occurs at *Taittirīyabrāhmana* III. 7 6. It starts with the words यज्ञ नमस्ते यज्ञ । नमो नमश्च ते यज्ञ । and is an anumantrana before śamyuvāka Here it is taken as a prayer addressed to the Supreme Being by a worshipper seeking the fulfilment of his desires The repetition of salutations and longing for divine proximity express the feeling of devotion for God, welling up in the heart of the worshipper at the close of his devotional practice The following passage found at the *Taittirīyabrāhmana* II 8 8 reproduced below with translation asserts that grace of Brahman must be sought for the perfection of the Yajña पिता विराजामृषभो रयीणा, अन्तरिक्ष विश्वरूप आविवेश, तमर्कैरभ्यर्चन्ति वत्स, ब्रह्म सन्त ब्रह्मणावर्धयन्त , ब्रह्म देवानजनयत्, ब्रह्म विश्वमिद जगत्, ब्रह्मण क्षत्र निर्मितं, ब्रह्म ब्राह्मण आत्मना, अन्तरस्मिन्निमे लोका ,

अन्तर्विंश्वमिद जगत्, ब्रह्मैव भूताना ज्येष्ठ, तेन कोऽर्हति स्पर्धितु, ब्रह्मन् देवास्त्रयस्त्रिशत्, ब्रह्मन्निन्द्रप्रजापति, ब्रह्मन् ह विश्वा भूतानि, नावीवान्त समाहिता, चतस्र आशा प्रचरन्त्वग्नय, इम नो यज्ञ नयतु प्रजानन्, घृत पिन्वन्नजर सुवीर ब्रह्म समिद्भवत्याहुतीनाम्—Vena, the Reality described on page 71, is the excellent giver and protector of manifold wealth, he possesses various forms (according to the hours of the day and needs of the seasons) and enters the sky (daily) Brāhmanas desirous of the results of their good work worship the Brahman and praise him with laudatory verses (brahma) just as those who are about to milk the cow fondle the calf That Brahman who is the cause of the Universe created the Gods and this entire world The order of the Ksattriyas was fashioned from that Brahman Brahman manifested in his own form in the Brāhmana (to impart knowledge to others) In him these spheres of created beings and this entire moving world abide Brahman alone is the first and foremost of all that becomes Who dares to vie with such Brahman? In that Brahman all the thirty-three Gods are included Indra and Prajāpati are in Brahman All beings are berthed in Brahman safely as if within a boat May the four sacrificial fires thrive in four directions placed in such Brahman May Parabrahman—the ground of all—be mindful of this sacrifice of ours and conduct it to proper completion, partaking of this oblation of butter and granting us good heroes Brahman, in short, is the illuminator of these oblations offered by us —Passages like this in the Brāhmanas clearly show that philosophy and worship in the Vedas are closely united and that dichotomy would lead to the atrophy of both]

अष्टसप्ततितमोऽनुवाक·

SECTION SEVENTY-EIGHT

सत्यं परं परꣳ सत्यꣳ सत्येन न सुवर्गाल्लोकाच्च्यवन्ते कदाचन सताꣳ हि सत्यं तस्मात्सत्ये रमन्ते ॥१॥

यथाप्रमाण प्रत्यक्षीकृतस्य पदार्थस्य तथैव अभिदान सत्यम् । तत् पुरुषार्थसाधनेषु पर उत्कृष्टम्, पर उत्कृष्ट सत्यमेव, अथवा पर ब्रह्म एव अबाध्य सत्यम्, एव यथार्थवचनमपि व्यावहारिकबाधाराहित्येन उत्कृष्टत्वात् पर सत्यम् । सत्येन यथाभूतार्थवदनेन कदाचिदपि स्वर्गात् सत्यवादिन· न प्रच्यवन्ते । यस्मात् कारणात् सता ऋष्यादीना सत्य एव अस्ति न असत्यम् तस्मात् 'सता इद' सत्य इति व्युत्पत्तिमाश्रित्य सत्य पर मोक्षसाधनमिति मन्वाना श्रेयोर्थिन सर्वे सत्ये रमन्ते ॥

सत्यम् truthfulness परम् excellent, परम् that which is excellent सत्यम् truthfulness, सत्येन by truthfulness सुवर्गात् (स्वर्गात्) from blissful लोकात् from the world कदाचन at any time न च्यवन्ते do not fall सत्यम् truthfulness हि for सताम् belongs to good तस्मात् therefore सत्ये in truthfulness रमन्ते they delight

1. Truthfulness is excellent. What is excellent is truthfulness only By truthfulness those who have attained to the state of blissfulness never fall from there. What belongs to *sat*, namely good people, that is indeed *satyam* (truthfulness). For this reason seekers of the highest good find delight in truthfulness

[This Section lays down the principles of sannyāsa The heart of sannyāsa is tapas, which includes habits, temperaments and traits of character specified in the scriptures Each moral quality that should necessarily be cultivated by a sannyāsin is also called tapas Eleven such items are mentioned here. *Nyāsa* is placed at the head of all of them, for that transcends the rest—that is the unsurpassed means of attaining Self-illumination A person is rendered fit for sannyāsa by the destruction of his sins and blemishes Worship habitually performed by one who lives the religious pattern of life described in the preceding Sections help to bring about such purity Thus a candidate who is to be ordained as a sannyāsin becomes firm in the Supreme Truth The first condition laid down here which gives fitness for sannyāsa is truthfulness Truthfulness is certainly high Granting that one who violates this principle gets heaven through the force of some other virtue, it is stated here that he can never be there for long That man, on the other hand, who is always wedded to veracity does not fall from the blissful state at any time The word *satyam* is derived thus *sati sādhuh, sate hitam*—what is right for the good people, what conduces to the good The word *satyam* is cognate to *sat* This shows that sages (Santaḥ) who tread the right path are always truthful. Truthfulness, therefore, is the unsurpassed means of liberation Those who have the *summum bonum* of life in view, therefore, delight in truthfulness always Swami Vivekananda said Stand upon truth and you have got God Follow truth wherever it may lead Do not be cowardly and hypocritical 'Those who think that a little sugar coating of untruth will help the spread of truth, are mistaken, and will find in the long run that a single drop of poison poisons the whole mass ' (*Complete Works* Vol.

VIII Page 346) Evidently moral and intellectual truths are allied The supremacy of truth is thus extolled in the *Mahābhārata* —अश्वमेधसहस्र च सत्य च तुलया धृतम् । अश्वमेधसहस्राद्धि सत्यमेवात्यरेचयत् ।।]

तप इति तपो नानशनात्परं यद्धि परं तपस्तद् दुर्धर्ष तद् दुराधर्ष तस्मात्तपसि रमन्ते ।।२।।

तप इति यत्प्रसिद्ध तीर्थयात्राजपहोमादीनि, तदेव पर इति पक्षान्तर केषांचित् । तेषु सर्वेषु अपि अनशनात् उपवासैकभक्तादिरूपात् अशनवर्जनात् अथवा अनशनोपलक्षितात् स्वधर्मानुष्ठानार्थात् कायक्लेशात् पर तप नास्ति । तत् पर तप दुर्धर्ष दुरनुष्ठान अथवा सोढु अशक्यम् । अत एव तादृश तप इतरप्राणिना दुराधर्ष ईषदपि धर्षितुमशक्यम् । तस्मात् कारणात् श्रेयोर्थिन सर्वे तादृशे तपसि रमन्ते ।।

तप austerity इति thus (some opine) अनशनात् than fast परम् superior तप austerity न not यत् what is described हि indeed परम् superior तप austerity तत् that दुर्धर्षम् hard to be practised तत् that दुराधर्षम् not capable of approach (by others), तस्मात् therefore तपसि in autserity रमन्ते they delight

2 Some hold the opinion that austerity is the means of liberation and that there is no austerity higher than religious fast This excellent austerity is hard to be practised. A person who practises it becomes invincible (or such austerity is unthinkable for the commonalty). Therefore seekers of the highest good delight in austerity.

[After truthfulness austerity comes in the list It consists in religious fasts described at length in the scriptures For

a normal man, abstention from food for a long period even on religious ground is a hard practice Here austerity implies also other forms of hardships which one has to encounter in the execution of one's religious duties enjoined by the scriptures Since self-denial in this shape helps purity of mind and fitness for liberation, pious people find delight in it This declaration of the superiority of religious fast does not, however, detract from the value of self-control, pilgrimage, japa, oblation and the like, which are also considered forms of austerity]

दम इति नियतं ब्रह्मचारिणस्तस्माद्दमे रमन्ते ॥३॥

बाह्येन्द्रियाणा निषिद्धविषयेभ्य निवर्तन दम स एव मोक्षसाधन इति नैष्ठिकब्रह्मचारिण नियत सर्वदा वदन्ति । तस्मात् ते दमे रमन्ते ॥

दम control of senses इति thus ब्रह्मचारिण perfect ascetics नियतम् always (वदन्ति say) तस्मात् therefore दमे in sense-control रमन्ते they delight

3. Perfect ascetics declare that withdrawal of the senses from the attraction of forbidden objects is the means of liberation. Therefore they delight in it.

[The third characteristic of a seeker after liberation is described A potent means of liberation is the control of the senses which is practised by the Naisthika-brahmacārins]

शम इत्यरण्ये मुनयस्तस्माच्छमे रमन्ते ॥४॥

अरण्ये वर्तमाना मुनय अर्थात् वानप्रस्था मनोनिग्रह एव मोक्षहेतु· इति मन्यन्ते । तस्मात् ते शमे रमन्ते ॥

अरण्ये in the forest मुनय hermits शम: tranquillity of mind इति thus, तस्मात् therefore शमे in making the mind tranquil रमन्ते they delight

4 Hermits who dwell in the forest consider that tranquillity of mind is the means of liberation and therefore they delight in calmness

[The word *śama* denotes the attempt to control impulses and emotions and to make the mind calm and tranquil For facilitating this aspirants resort to the solitude of forests. According to Bhattabhāskara *śama* means sarvapravittyuparama or retirement from domestic and social duties in order to devote oneself entirely to meditation and calmness]

दानमिति सर्वाणि भूतानि प्रशंसन्ति
दानान्नातिदुष्करं तस्माद्दाने रमन्ते ।।५।।

स्वस्वत्वपरित्यागपुरस्सर परस्वत्वापादनपर्यन्त. गोहिरण्यादिधनाना शास्त्रोक्तवर्त्मना यो व्यय. महाफलत्वात् स एव उत्तम मोक्षसाधन इति मत्वा सर्वे प्राणिनः तादृश दान प्रशसन्ति । दानात् हि पर अतिशयेन दुष्कर नास्ति । तस्मात् श्रेयोर्थिनः शक्त्या दाने रमन्ते ।।

दानम् selfless gift (परम् supreme) इति thus सर्वाणि all भूतानि creatures प्रशसन्ति praise. दानात् than selfless gift अतिदुष्करम् more difficult to perform न there is not. तस्मात् therefore दाने in selfless gift रमन्ते they delight

5 All creatures praise selfless gift as supreme, for there is nothing more difficult to per-

form than giving selfless gift Therefore seekers of the highest good delight in giving selfless gift

[The fifth attribute prescribed as a means of liberation is *dāna* The word *dāna* is very wide in its application The four recognised methods of subduing a foe, according to ancient text books of politics, are sāma, dāna, bheda and danda The term dāna in this quadrad has a political motive and therefore is foreign to the field of religion A gift, to be religious, must be entirely free from visible or invisible strings of self-interest It is, therefore, defined technically as complete severence of one's influence and interest in, or proprietorship in any form over, the gift given, and making it the property of the donee completely and forever Gifts are never given by the religious man for establishing domination over the receiver as it happens in the case of political subsidies The true religious man does not expect even gratitude and thanks in return for the gift he has made, for he has done an act of utter selflessness merely as a religious duty Giving of gifts in such a manner is considered extremely hard to practise Do we not find men ready to buy wealth at the cost of their lives? Property is really externalised will and hardly we find one ready to abdicate one's own will Wealth is power and the instinctive craving for power in all men stands as the main block in the way of merging their will with that of God Hence follow the difficulty and value of religious gift The word *duskaram* in the shorter version is replaced by *duścaram* in the longer version The sense in both the cases is identical]

धर्म इति धर्मेण सर्वमिदं परिगृहीतं
धर्मान्नातिदुश्चरं तस्माद्धर्मे रमन्ते ॥६॥

श्रुतिस्मृतिविहित धर्मः एव पर तप इति धर्मनिष्ठा. मन्यन्ते । सर्वमिद जगत् धर्मेण परिगृहीत वशीकृतम् । अलसै चरितु अशक्यरूपात् धर्मात् अतिदुश्चरं नास्ति । तस्मात् श्रेयोर्थिन. धर्मे रमन्ते ॥

धर्मः scriptural duty (परः supreme) इति thus (they think) धर्मेण by dharma सर्वम् all इदम् this परिगृहीतम् held together धर्मात् than dharma अतिदुश्चरम् more difficult to practise न there is not तस्मात् therefore धर्मे in dharma रमन्ते they delight

6. Some consider that scriptural duty is the means of liberation. By the performance of scriptural duties all the world is held together. There is nothing more difficult to practise than the duties ordained by the scriptures Therefore seekers of the highest good find delight in the scriptural duty

[Dharma now gets the honour of being mentioned as the most excellent means of liberation According to Bhaṭṭa-bhāskara dharma denotes the regular, occasional and optional duties taught by the śruti and the smrti Sāyana interprets here dharma as social service, such as construction of wells, tanks and reservoirs, in which kings and ministers are interested. By these works service is done to all creatures The context does not warrant this restriction of the meaning in a special manner Religious righteousness in general is denoted by the word *dharma* Duties ordained by ancient scriptures, customary practice, exemplary deeds of respected elders, pronouncements of sages, behaviour approved by good people,—all these help to eliminate selfish feelings and passions from

the mind of man and confirm him to a life in harmony with his fellow beings and incline him to discharge his duties towards God All these come under the term *dharma* Certainly it is difficult for the natural man to practise it]

प्रजन इति भूयांःसस्तस्मात् भूयिंष्ठाः प्रजायन्ते
तस्मात् भूयिंष्ठाः प्रजनंने रमन्ते ॥७॥

प्रजन अपत्योत्पादनम् । तदेव मोक्ष प्रति उत्तमसाधनत्वात् परम तप इति प्रजोत्पत्तौ व्यापृताना पक्ष । तस्मात् भूयास प्रजनरूप तपः कुर्वन्ति । तत लोके बहव पुत्रपौत्रादिरूपेण प्रजायन्ते । तस्मात् गार्हस्थ्ये प्रजाश्रद्धया भूयिष्ठा अतिबहव प्रजोत्पादने रमन्ते ॥

प्रजन procreation इति thus भूयास a very large number of people (मन्यन्ते think) तस्मात therefore भूयिष्ठा· the largest number प्रजायन्ते are born तस्मात् therefore भूयिष्ठा the largest number प्रजनने in procreation रमन्ते take delight

7. The largest number of people consider that procreation is the means of liberation. For that reason the largest number of offsprings are born Because procreation is deemed such a means, therefore the largest number of people delight in procreation.

[Rich and poor, good and bad, learned and ignorant, all believe that the biological continuity through their own lines of sons and grandsons is the means of immortality Reproduction, therefore, is a form of tapas As a consequence of this faith, the largest number of people find pleasure in the procreatory act and the largest number of children are born]

अग्नय इत्याह तस्मादग्नय आधातव्याः ॥८॥

अग्नय पर तप अर्थात् उत्तमो मुक्तिहेतु इति वेदनिष्ठा मन्यन्ते । तस्मात् सर्वैं अग्नय आधातव्या ॥

अग्नय. Fires consecrated for Vedic worship इति thus आह one says तस्मात् therefore अग्नय. Fires आधातव्या must be consecrated

8 Some one devoted to the Vedic religion says that the Vedic Fires are the means of liberation. Therefore the Vedic Fires must be consecrated.

[The concrete part of the Vedic religion centres round worship of the Vedic deities through oblations offered into duly consecrated Fires According to the Vedas there are five mahāgnis (specially consecrated Fires) called Gārhapatya, Anvāhāryapacana or Daksināgni, Agnīdhrīya, Āvasathya and Āhavanīya These Fires are to be kept alive always, according to the ajasrapaksa view, and according to the uddharanapaksa view, excepting the Gārhapatya, the rest are kindled, by transference from the Gārhapatya, only when necessity arises for particular rites Vedic forms of worship beginning with Agnihotra and ending in Darśapūrnamāsa—with all the varieties and elaborations—are to be made with the help of these five Fires The Vedas declare पञ्च वा एते आत्मनिष्ठा· आत्मान क्षेम नयन्ति—devoted to these five, man elevates himself to safety It is the faith of the Vedic worshipper that these sacrificial duties will ultimately lead him to liberation Fire worship, therefore, must be kept up by all competent aspirants who seek their own highest good]

अग्निहोत्रमित्याह तस्मादग्निहोत्रे रमन्ते ॥९॥

अग्निहोत्र परम तप अर्थात् उत्तम मोक्षसाधन इत्यपर आह । तस्मात् केचित् श्रेयोर्थिन अग्निहोत्रे रमन्ते ॥

अग्निहोत्रम् the Agnihotra sacrifice इति thus आह (another) says. तस्मात् therefore अग्निहोत्रे in the Agnihotra sacrifice रमन्ते (some people) delight.

9. Another person devoted to the Vedic religion says that Agnihotra is the means of liberation Therefore some seekers of the highest good delight in the Agnihotra sacrifice

[According to the scriptural injunction yāvaj jīvam agnihotram juhuyāt—one should perform Agnihotra till the end—a competent person, after consecration of the Fire, must offer daily morning and evening oblations called Agnihotra without fail Some say this is the means of liberation.]

यज्ञ इति यज्ञेन हि देवा दिवं गतास्तस्माद्यज्ञे रमन्ते ॥१०॥

यज्ञ ज्योतिष्टोमादिक परम तप· उत्तम मोक्षसाधनमिति अपरे मन्यन्ते । देवा पूर्वानुष्ठितेन यज्ञेन स्वर्गलोक गता. । तस्मात् कारणात् केचन वेदनिष्ठा. यज्ञे रमन्ते ॥

यज्ञ. sacrifice इति thus यज्ञेन by sacrifice हि verily देवा: gods दिवम् heaven गता· have reached तस्मात् therefore यज्ञे in sacrifice रमन्ते they delight

10. Others devoted to the Vedic religion say that sacrifice is the means of liberation. Verily

gods have attained heaven by their own prior deeds of sacrifice Therefore seekers of the highest good delight in the performance of sacrifice

[A sacrifice instituted according to the Vedic rules with all the necessary ingredients and approved order of actions is called a yajña The main varieties of yajñas are three, as determined by the substance of offering—havih, soma and paśu A yajña is originated by a Vedic injunction Some sacrifices are called primary They supply the model for others that are developed by addition and omission of details. By this process of inserting and dropping the ingredients the varieties of sacrifices become very large, and they may extend from a single day to several years A single-day sacrifice is called Ahīna A sacrificial session extending over many days, sometimes years, is called a sattra Both are entitled to the name yajña Darśapūrnamāsa and Jyotistoma are the two well-known archetypes of sacrifices which give rise to a variety of yajñas called by various names It is believed that the present denizens of heaven have worked their way to that exalted place through the influence of yajñas which they performed when they lived on the earth as human beings Bhattabhāskara reads *yajño hi devānām* after the first two words This means that the worship through yajña is really liked by the gods Those good people who worship gods on the earth by yajña are as good as gods in heaven Sāyana's reading यज्ञेन हि देवा दिव गता is replaced in the longer version by the short clause यज्ञो हि देवा only, which lacks clarity. Sāyana's text is, therefore, adopted above in this edition]

मानसमिति विद्वाꣳसस्तस्माद्विद्वाꣳस एव मानसे रमन्ते ॥११॥

मानस मनसैव निष्पाद्य उपासन अथवा मानसिक विषयत्याग एव परम तप उत्तम मोक्षसाधनमिति केचन विद्वास मन्यन्ते । तस्मात् विद्वास मानसे एव उपासने रमन्ते अथवा मनसा विषयत्याग कुर्वन्ति ॥

मानसम् inward (worship) इति thus विद्वास wise people, तस्मात् therefore विद्वास wise people मानसे in inward worship एव alone रमन्ते delight

11. Some wise people consider that inward worship is the means of liberation Therefore wise people delight only in inward worship

[From the beginning of this Section, it may be observed that one item or other was considered as the highest means of attaining liberation, and that any particular item elevated to that position was declared to be tapas The term tapas is thus used here in its general sense—the means of attaining the highest good As the eleventh of the series inward worship is now prescribed The term *mānasa* is interpreted by Sāyana as inward worship or contemplation upon the Supreme and His divine excellences There is a general division of the subject matter of the Vedas into karma, upāsanā and jñāna Upāsanā means a conscious mental effort which sustains an unbroken current of thought centring on a deity, some divine quality or an object of adoration as prescribed in the scripture and instructed by the preceptor Such upāsanās are found in the Brāhmanas, Āranyakas and Upanisads According to the ancient teachers, upāsanā may be performed as part of the sacrificial performance in co-ordination with it, or as an alternative of yajña-karma The Upanisadic philosophy has

stemmed out of those upāsanās that were prescribed as a substitute for the performance of karma. Speaking from the view-point of religious evolution we may say that (*a*) singleness of purpose, (*b*) subjugation of lower passions and (*c*) devotion to duty are cultivated by the religious seeker through the meticulous performance of overt sacrificial acts continuously for a long time. When a stage of maturity is reached through this devotion to action, the worshipper delights in meditation co-ordinated with action, technically called jñāna-karma-samuccaya. We find references in the Vedas to a still higher stage when karma is substituted by upāsanā, in which case all external religious acts are suppressed by the inner urge of the contemplative mind. A person who has grown into this state of spiritual maturity is called an Ātmayājin, in the Brāhmanas and the Āranyakas. Having described the superiority of Agnyādhana, Agnihotra and Yajña in their natural sequence, the purely contemplative worship of the Ātmayājin is extolled in this passage. A person who has reached this stage can really find pleasure only in inward worship (*mānasa eva*). Bhattabhāskara takes the word *mānasa* in a limited sense and explains that it stands here only for mental rejection of pleasure which one feels in attractive external objects.]

न्यास इति ब्रह्मा ब्रह्मा हि परः परो हि ब्रह्मा तानि वा एतान्यवराणि तपाꣳसि न्यास एवात्यरेचयत् य एवं वेदेत्युपनिषत् ॥१२॥

न्यासः सर्वकर्मफलत्यागः अथवा आरुणिजाबालाद्युपनिषदुक्तप्रकारेण कर्मणां परित्यागः यः स एव परमं तपः उत्तमं मोक्षसाधनमिति ब्रह्मा हिरण्यगर्भः मन्यते । स च परः परमात्मस्वरूपः हि, हिरण्यगर्भदेहधारी अपि परमात्मैव

ब्रह्मा, परमात्मन पुत्रत्वात् । तानि सत्यतपोदमशमदानधर्मप्रजनाग्न्यग्निहोत्र-यज्ञमानसरूपाणि एतानि यद्यपि तपास्येव भवन्ति तथापि सन्यासापेक्षया अवराणि । न्यास. सन्यास एक एव तानि सर्वाणि अत्यरेचयत्—अनुत्तम-त्वात् सर्वोपरि वर्तते । य पुमान् सन्यासस्य सर्वोत्तमत्व वेद तस्य रहस्यभूता विद्या उपनिषदुक्ता ॥

न्यास sannyāsa इति thus ब्रह्मा Hiranyagarbha (thinks) ब्रह्मा Hiranyagarbha हि verily पर the supreme पर the supreme हि alone ब्रह्मा Hiranyagarbha तानि those वै certainly एतानि these तपासि austerities अवराणि inferior. न्यास sannyāsa एव alone अत्यरेचयत् surpassed यः he who एवम् thus वेद understands इति thus उपनिषत् secret knowledge

12. Brahmā Hiranyagarbha considers that sannyāsa is the means of liberation. Hiranya-garbha is indeed the Supreme The Supreme alone is Hiranyagarbha (although he is a personality). Certainly these austerities set forth above are inferior Sannyāsa alone surpassed all To him who thus knows the all-transceding excellence of sannyāsa precious knowledge (has been imparted)

[This passage contains the climax reached by the trend of opinions expressed by this whole Section It is the twelfth and last view Bhattabhāskara interprets that *nyāsa* is sarva-karmaphalatyāga and that it deserves to be honoured as Brahman The status of tapas cannot be denied to any of the eleven categories mentioned prior to this passage, because all of them contribute to human welfare But they have value only when they are genuinely rooted in *nyāsa* or surrender

of their fruit to God According to Sāyana, however, *nyāsa* here is the same as sannyāsa-yoga mentioned on page 149 According to *Āruni*, *Jābāla* and other Sannyāsa Upanisads, *nyāsa* means the renunciation of all the work including what is commanded by the Vedas Such denial of work is accepted as one's duty, only when it is necessitated by a whole-hearted devotion to jñāna Even then, in fact, only those karmas which are prohibited by the scriptures or induced by one's own desires are given up A Sannyāsin is one who conforms himself to the code of conduct prescribed for him by the scriptures specifically, and one who is constantly in the condition of spiritual and moral perfection denoted by that term Śrī Śankarācārya at *Brahmasūtra* III 4. 20 refers to this passage as the conclusive authority behind the practice of sannyāsa The illustrious ācārya is the most outstanding prototype of a Sannyāsin His example and teachings on sannyāsa are considered by millions in India who honour the monastic tradition as the pattern of sannyāsa to be followed by others entering the path. A very large section of Hindus believe that sannyāsa represents the perfection in religious life which is attained through the gradual progress in spirituality achieved by fulfilment of the condition laid down for the other three stations of life. Sāyana states that while the qualities and practices of different aspirants described in the eleven clauses from the beginning of the Section were made by human beings—learned and wise though they might be—the transcendence of sannyāsa over all of them is a pronouncement made by Brahma himself—the first-born—and so it is secretly-guarded precious knowledge—*upanisad*]

एकोनाशीतितमोऽनुवाक·

SECTION SEVENTY-NINE

प्राजापत्यो हारुणिः सुपर्णेयः प्रजापतिं पितरमुपससार किं भगवन्तः परमं वदन्तीति तस्मै प्रोवाच ॥१॥

प्रजापते अरुणस्य च अपत्य सुपर्णाया मातु. पुत्र आरुणिनामक कश्चित् पुरुष उत्तमसाधनजिज्ञासया प्रजापति पितर प्रष्टुकाम उपससार । उपसद्य च एव पप्रच्छ 'भगवन्त प्रकृष्टज्ञानैश्वर्ययुक्ता महर्षय. मोक्षसाधनेषु अथवा तपस्समूहेषु कि परम प्रकृष्ट तप वदन्ति?' तस्मै एव प्रोवाच ॥

प्राजापत्य son of Prajāpati आरुणि offspring of Aruna सुपर्णेय (सौपर्णेय) son of Suparnā प्रजापतिम् to Prajāpati पितरम् father उपससार repaired ह it is said. भगवन्त revered teachers किम् what परमम् highest वदन्ति declare इति thus तस्मै to him प्रोवाच answered

1 Āruni, the son of Prajāpati and Suparnā approached his father Prajāpati—thus we have heard—and questioned him, what is that which revered teachers declare as the supreme means of liberation? To him Prajāpati thus replied —

सत्येन वायुरावाति सत्येनादित्यो रोचते दिवि सत्यं वाचः प्रतिष्ठा सत्ये सर्वं प्रतिष्ठितं तस्मात्सत्यं परमं वदन्ति ॥२॥

यः अय वायु अस्मत्प्रत्यक्ष अन्तरिक्षे वाति स पुरा मनुष्य· सन् सत्येन सत्यनिष्ठया मानुष रूप उत्सृज्य वायुदेवतात्व प्राप्य अधुना लोकानुग्रहाय स्वकर्मणि निरतो वर्तते । एव आदित्य. अपि पूर्वानुष्ठितेन सत्येन मनुष्य-भावमुत्सृज्य आदित्यरूपेण इदानी द्युलोके रोचते प्रकाशते । यदेतत् सत्य तत् वागिन्द्रियस्य स्थिरावस्थानम् । यत अनृत उक्तमपि परै निराक्रियते इति हेतो. तत् वाचः प्रतिष्ठा न भवति । एव महिमाशालित्वात् सत्ये सत्य-भाषणे सर्वं प्रामाणिकव्यवहारजात प्रतिष्ठितम् । तस्मात् सत्यमेव परम मोक्षसाधनमिति केचित् सत्यनिष्ठा वदन्ति ॥

वायु wind सत्येन by truth आवाति blows on every side आदित्य sun सत्येन by truth दिवि in the sky रोचते shines सत्यम् truth वाच of speech प्रतिष्ठा foundation. सत्ये in truth सर्वम् all प्रतिष्ठितम् is established तस्मात् therefore सत्यम् truth परमम् supreme वदन्ति they say

2. By truth the wind blows. By truth the sun shines in the sky. Truth is the foundation of speech Everything in practical life depends on truth. Therefore they say truth is the supreme means of liberation

[According to Sāyana, the Wind-god attained the exalted office of regulating the movements of air in the atmosphere by virtue of truthfulness practised by him as a human being in a previous life So also it must be a man who was firmly devoted to truth that—on his departure from this world—is appointed to the office of the sun in the sky because of truthfulness practised by him as a man Life is extremely difficult, if not impossible, for a habitual liar, simply for the reason that his utterances will not be trusted by anybody The words of a prevaricator are changeable. Therefore they can-

not be the foundation for action The quibbler also will be rejected as unreliable Every exaggeration, every falsification, and every deception tends to undermine mutual trust, block communication, disrupt social co-operation and thus paves the way for frustration, bringing unhappiness to the individual, and the society and the nation This being so, any intelligent man can plainly see that all regulation of human relations must depend on true statements Therefore truth is given the first place of importance The legend of the virtuous man regulating cosmic functions such as those exercised by the sun and the wind, under the rigorous law of self-devotion, points out that truthfulness and other virtues are not only rewarded here but also that they pay splendidly hereafter]

तपसा देवा देवतामग्र आयन् तपसार्षयः सुवरन्वविन्दन् तपसा सपत्नान्प्रणुदामारातीस्तपसि सर्वं प्रतिष्ठितं तस्मात्तपः परमं वदन्ति ॥३॥

अग्रे देवत्वप्राप्तेः पूर्वं अनुष्ठितेन तपसा अग्नीन्द्रादय देवा· देवता देवताभावं आयन् इदानी प्राप्तवन्त. । तथा महर्षय. पूर्वानुष्ठितेन तपसा सुवर्लोक अन्विष्य प्राप्तवन्त. । तथा वयमपि तपसा सपत्नान् अरातीन् अस्मद्द्रव्यलाभविरोधिन पुरुषान् प्रणुदामः निराकुर्मः । तपसि सर्वं फलजातं प्रतिष्ठितम् । तस्मात् अनशनकायक्लेशादिरूप तप. परमं मोक्षसाधनमिति वदन्ति ॥

अग्रे in the beginning तपसा by tapas देवा. gods देवताम् (देवतात्वम्) godhood आयन् attained. तपसा by tapas ऋषयः seers सुव· heaven अन्वविन्दन् attained gradually. तपसा by tapas सपत्नान् enemies अराती. those who stand in the way of our

getting wealth प्रणुदाम we get rid of सर्वम् all नपसि in tapas प्रतिष्ठितम् is supported तस्मात् therefore नप tapas परमम् supreme वदन्ति they say

3 By tapas performed in the beginning gods attained godhood. By tapas seers attained to heaven gradually. By tapas we get rid of our enemies who stand in the way of our acquisitions. Everything is founded in tapas Therefore they say tapas is the supreme (means of liberation)

[This passage is partly the same as *Taittirīyabrāhmana* III 12 3 1 Tapas here may be religious fast or painstaking performance of religious duties Godhood and Rsihood are the result of religious penance Even welfare in the world is not possible without forbearance and painful exertion The word *arāti* is derived from the root '*rā* to give'. The opposite of *rāti* (one who gives) is *arāti* (one who does not concede to others or give even their dues) Such are the enemies a person seeks to get rid of from his path either by praying away or overcoming by self-effort]

दमेन दान्ताः किल्बिषमवधून्वन्ति दमेन ब्रह्मचारिणः सुवरगच्छन् दमो भूतानां दुराधर्षं दमे सर्वं प्रतिष्ठितं तस्माद्दमः परमं वदन्ति ॥४॥

दान्ता. दमेन स्वकीय पापं अवधून्वन्ति विनाशयन्ति । दमेन नैष्ठिक-ब्रह्मचारिण. सुवर्लोक प्राप्तवन्त । स च दम. भूताना दुराधर्षं. ईषदपि धर्षितुमशक्यः अथवा सोढु दुश्शक । दमे सर्व फल प्रतिष्ठितम् । तस्मात् दम परम मोक्षसाधनमिति वदन्ति ॥

दान्ता those who have controlled their senses दमेन by sense-control किल्बिषम् sin अवधून्वन्ति shake off दमेन by sense control ब्रह्मचारिण perfect ascetics सुव heaven अगच्छन् reached दम sense-control भूतानाम् for creatures दुराधर्षम् not capable of approach दमे in sense control सर्वम् all प्रतिष्ठितम् is supported तस्मात् therefore दम sense-control परमम् supreme वदन्ति they say

4 Persons who practise sense-control shake off their sin by that. Perfect ascetics reached heaven gradually through sense-control Sense-control is inaccessible to ordinary creatures. Everything is founded in sense-control. Therefore they say sense-control is the supreme (means of liberation)

[The *Kathopaniṣad* II 1 1 informs us that the senses are placed in man by the Supreme as an outgoing current, and so man is usually an extrovert Rarely we find one who can call back the senses from external attractions and contemplate the reality of his own Self For the natural man, conscious practice of sense-control is almost unthinkable A man without sense-control is like a river without banks For, all his thoughts and activities run to waste Hence all success depends upon sense-control Therefore *dama* is here praised as the supreme means of liberation]

शमेन शान्ताः शिवमाचरन्ति शमेन नाकं मुनयोऽन्व-
विन्दन् शमो भूतानां दुराधर्षं शमे सर्वं प्रतिष्ठितं तस्मा-
च्छमः परमं वदन्ति ॥५॥

शमेन क्रोधादिवृत्तीना शान्त्या शान्ता शिव मगल आचरन्ति । मुनय शमेन दु खरहित स्वर्गलोक अलभन्त । स च शम भूताना दुराधर्ष. ईषदपि धर्षितुमशक्य अथवा सोढु दुश्शक । शमे सर्व फल प्रतिष्ठितम् । तस्मात् शम परम मोक्षसाधनमिति वदन्ति ॥

शमेन through calmness of mind शान्ता those who have become tranquil शिवम् good आचरन्ति practise मुनय. sages नाकम् heaven शमेन by calmness of mind अन्वविन्दन् attained शम. calmness of mind भूतानाम् for creatures दुराधर्षम् not capable of approach शमे in calmness of mind सर्वम् all प्रतिष्ठितम् is supported तस्मात् therefore शमम् calmness of mind परमम् supreme वदन्ति they say

5. Those who are of a tranquil disposition do good merely by calmness. Sages have attained to heaven through calmness of mind. Calmness of mind is inaccessible for the ordinary creatures Everything is founded on calmness of mind Therefore they say that calmness of mind is the supreme means of liberation.

[*Śama* is the calm disposition of mind brought about by the absence of passions A person who has cultivated a habitual disposition of calmness can do good to others, because of the atmosphere of tranquillity which he creates around himself This virtue is the characteristic mark of a muni or sage, and by it he reaches a state where there is no sorrow. Literally the word *nāka* means a state in which there is no want of happiness]

दानं यज्ञानां वरूथं दक्षिणा, लोके दातारꣳ सर्वभूता- न्युपजीवन्ति, दानेनारातीरपानुदन्त, दानेन द्विषन्तो मित्रा भवन्ति, दाने सर्वं प्रतिष्ठितं तस्माद्दानं परमं वदन्ति ॥६॥

दानं यज्ञानां वरूथं गृहस्थानीयम् । दक्षिणा हि दानम् । लोके सर्वाणि भूतानि दातारं उपजीवन्ति । दानेन अरातीः अपनुदन्ते निराकुर्वन्ति । दानेन द्विषन्तः अपि मित्राणि भवन्ति । दाने सर्वं प्रतिष्ठितम् । तस्मात् दानं परमं मोक्षसाधनं इति वदन्ति ॥

दक्षिणा fees, gift, present given at the close of a sacrifice दानम् giving of gift यज्ञानाम् of sacrifices वरूथम् abode, defence लोके In the world सर्वभूतानि all creatures दातारम् giver of gifts उपजीवन्ति subsist on दानेन by gift अरातीः the malignant अपानुदन्त remove. दानेन by gift द्विषन्तः the unfriendly मित्रा (मित्राणि) friendly भवन्ति become. दाने in gift सर्वम् all प्रतिष्ठितम् is established तस्मात् therefore दानम् gift परमम् supreme वदन्ति they say

6. Giving of gift in the shape of *daksinā* is the secure abode of the sacrifices. In the world all creatures subsist on a giver. People remove by gifts those who are envious and malignant towards them. By gift the unfriendly become friendly. Everything is established in gift Therefore they say that the gift is the supreme means of liberation.

[Any single word like reward, fee, gift or present in English cannot be an equivalent for the word *daksinā* Daksinā

is the gifts given to the Rtviks and competent witnesses of a sacrifice at the conclusion of it by the institutor of the sacrifice out of his free will and according to the terms of engagement. Often it exceeds the terms, giving greater satisfaction to the participants and the witnesses. On such free gifts received depended the teaching and learning of the Vedas as well as the conservation and propagation of Vedic religion unfettered by any external pressure. Therefore *daksinā* is considered to be the home of a sacrifice. By this it is meant that the religion of the Vedas would die out without *dakṣiṇā*, just as a family will lanquish without a shelter. In the *Ṛgveda* the term *arāti* denotes spirits who frustrate good intentions and disturb the happiness of men. These are dispelled by gifts. Proverbially friends are made by gifts.]

धर्मो विश्वस्य जगतः प्रतिष्ठा लोके धर्मिष्ठं प्रजा उपसर्पन्ति धर्मेण पापमपनुदति धर्मे सर्वं प्रतिष्ठितं तस्माद्धर्मं परमं वदन्ति ॥७॥

धर्मं सर्वस्य जगतः प्रतिष्ठा आश्रयः इति प्रसिद्धम् । लोके धर्मिष्ठं अतिशयेन धर्मनिष्ठं पुरुषं प्रजा उपसर्पन्ति । धर्मेण पापं अपनुदति विनाशयति । धर्मे सर्वं प्रतिष्ठितम् । तस्मात् धर्मं परमं मोक्षसाधनमिति वदन्ति ॥

धर्मः religious righteousness विश्वस्य of all जगतः the universe प्रतिष्ठा support लोके in the world धर्मिष्ठम् to him who is fully devoted to religious righteousness प्रजा subjects उपसर्पन्ति approach धर्मेण by dharma पापम् sin अपनुदति chases away धर्मे in dharma सर्वम् all प्रतिष्ठितम् is supported तस्मात् therefore धर्मम् dharma परमम् supreme वदन्ति they say.

7. Dharma, religious righteousness, is the support of the whole universe. All people draw near a person who is fully devoted to dharma. Through dharma a person chases away sin. All are supported by dharma. Therefore they say that dharma is the supreme means of liberation.

[The word *dharma* translated as religious righteousness or religious law is extolled here as the foundation of humanity—nay of all living beings. When the stronger oppress the weak, for the latter the only protection is an appeal to dharma. In a society such an appeal becomes successful only when the dharma of that society is guarded by a sovereign who is himself dharmistha. Again dharma, in the form of prāyaścitta or expiation, cleanses the transgressor of the moral law, and in the shape of danda or punishment it purifies the guilty who violate the social law. So dharma is here praised as the support of all. Here dharma comes close to justice.]

प्रजननं वै प्रतिष्ठा लोके साधु प्रजायास्तन्तुं तन्वानः पितृणामनृणो भवति; तदेव तस्यानृणं तस्मात् प्रजननं परमं वदन्ति ॥८॥

प्रजननमपत्यं यदस्ति तदेव प्रतिष्ठा लोके वंशस्य स्थितिहेतुः । साधु समीचीनं यथा भवति तथा शास्त्रीयेण विधिना प्रजायाः तन्तुं सन्तानं अथवा अविच्छेदं तन्वानः विस्तारयन् पितृणां आनृण्यं गतः भवति । पुत्रिणः तदेव हि प्रजननं ऋणापाकरणहेतुः भवति । तस्मात् प्रजननं अपत्योत्पादनं परमं मोक्षसाधनमिति वदन्ति ॥

प्रजननम् procreation वै indeed लोके in the world प्रतिष्ठा foundation of the race. साधु well प्रजाया of progeny तन्तुम् unbroken succession तन्वान he who extends पितॄणाम् of departed ancestors अनृण. one who has discharged the debt भवति becomes तत् that एव alone तस्य of that man (who owes the debt of progeny to his ancestors) अनृणम् clearance of debt तस्मात् therefore प्रजननम् procreation परमम् supreme वदन्ति they say

8. In this world procreation is certainly the foundation of the race. A person who extends the continuity of progeny in the right way by rearing offsprings, according to the scriptural rules, discharges his debt towards his departed ancestors That alone is the way for him to pay off his debts towards his ancestors. Therefore they say that procreation is the supreme means of liberation

[The *Taittirīyasamhitā* (VI 3 10) contains the famous statement that a man is born with a congenital burden of a threefold debt—towards the gods, the departed ancestors and the seers—जायमानो ह वै पुरुष त्रिभि· ऋणवा जायते । This idea is elaborated later in the traditional codes at length Manu says that a man should plan to get out of the round of birth and death only after paying off the debts he has contracted naturally by his being born as a link in the chain of worldly existence maintained by biological heredity The scripture prescribes three ways of discharging the debt to the three creators mentioned above Man's existence on the earth is at the mercy of gods who guide and control the processes

of Nature. Life is impossible without sun and rain and wind and plants and the like. In return for such favours received from gods for the sustenance of life, man ought to worship gods and get his freedom from indebtedness to them. The entire human culture proceeds step by step by the momentum of knowledge gained, preserved and transmitted by seers of the past. Each man owes a burden of intellectual indebtedness to past knowledge which is always much more than he is conscious of or ready to admit. The ancient seers will always feel happy and will consider their debts discharged, if the successive generations preserve and enlarge the knowledge which a latter generation has inherited from a past generation, and transmit the same to coming generations. A man can, therefore, pay back the debt he owes to the seers only by learning the wisdom which they have transmitted to their children by devolution. One's link in the chain of spiritual and intellectual heredity preserved through the line of teachers and students is kept up only in this way. Everyone owes a third debt to the biological ancestors culminating in their own parents. The sacrifices which a good father makes in order to raise and rear worthy children are impressively portrayed in legend, fiction, poetry and history. A worthy son is exonerated from his debt of having received the protection and care of his sire only when he confers the same to his offsprings. It is, therefore, stated here that procreation is the foundation of society and that only a person who rears children rightly in the way approved by the scriptures and who allows no break in the continuity of his race is absolved from this kind of debt. The importance of procreation is thus set forth. The adverb *sādhu* in the text implies that those who are fit only for parentage, and not for parenthood approved by the scriptures, hardly fulfil the condition.]

अग्नयो वै त्रयी विद्या देवयानः पन्था गार्हपत्य ऋक् पृथिवी रथन्तरमन्वाहार्यपचनः यजुरन्तरिक्षं वामदेव्यमाहवनीयः साम सुवर्गो लोको बृहत्तस्मादग्नीन् परमं वदन्ति ॥९॥

गार्हपत्यादय महाग्नय एव वेदत्रयात्मिका विद्या, देवत्वापादक देवयानमार्गश्च । तेषा मध्ये गार्हपत्याग्नि ऋग्वेदात्मक. पृथिवीरूप रथन्तरसामात्मकश्च इति स्तूयते, अन्वाहार्यपचननामक दक्षिणाग्नि यजुर्वेदात्मक अन्तरिक्षलोकरूप वामदेव्यसामात्मकश्च इति प्रशस्यते, आहवनीयाग्निस्तु सामवेदात्मक स्वर्गलोकरूप. बृहत्सामात्मकश्च इति च प्रशस्यते । तस्माद् अग्नीन् परम मोक्षसाधन वदन्ति ॥

अग्नय the great Fires वै indeed त्रयी विद्या three-fold knowledge, देवयान leading to godhood पन्था path गार्हपत्य the Gārhapatya Fire ऋक् Ṛgveda पृथिवी earth रथन्तरम् the sāman chant called by that name अन्वाहार्यपचन the Anvāhāryapacana Fire यजु Yajurveda अन्तरिक्षम् mid-region वामदेव्यम् the sāman chant called Vāmadevya, आहवनीय the Āhavanīya Fire साम Sāmaveda सुवर्ग लोक heavenly world बृहत् the sāman chant called Bṛhat तस्मात् therefore अग्नीन् the sacrificial Fires परमम् supreme वदन्ति they say

9 The great sacrificial Fires are indeed the three-fold knowledge and the path leading to godhood Of them, the Gārhapatya Fire is Ṛgveda, the earth and the Rathantara sāman chant; Anvāhāryapacana is Yajurveda midregion and the Vāmadevya sāman chant, Āhavanīya is the Sāmaveda, the heavenly worlds and the Bṛhat sāman

chant. Therefore they say that the sacrificial Fires are the supreme means of liberation

[This is a eulogy of the three well-known sacrificial fires mentioned here by name The Fires are said to be the Vedas, because without them religious work taught in them cannot be accomplished They are the path to godhood because yajña performed with their help leads to godhood]

अग्निहोत्रः सायं प्रातर्गृहाणां निष्कृतिः स्विष्टः सुहुतं यज्ञक्रतूनां प्रायणः सुवर्गस्य लोकस्य ज्योतिस्तस्मादग्निहोत्रं परमं वदन्ति ॥१०॥

सायं प्रात च अनुष्ठित अग्निहोत्र गृहाणा निष्कृति अर्थात् गृहसबन्धिना पापाना शोधनम् । किञ्च अग्निहोत्र स्विष्ट सुहुत च, अर्थात यागहोमयो. शोभनत्वहेतु. । यज्ञाना क्रतूना च प्रायण प्रारभकम् । अत एव स्वर्गस्य लोकस्य ज्योति प्रदीपवत् प्रकाशकम् । तस्मादग्निहोत्र परम मोक्षसाधन इति वदन्ति ॥

साय प्रात (च) in the evening and in the morning अग्निहोत्रम् oblation into the fire known by that name गृहाणाम् incidental to housekeeping (पापानाम् sins) निष्कृति expiation, स्विष्टम् good yāga सुहुतम् good homa यज्ञक्रतूनाम् of yajñas and kratus प्रायणम् commencement, सुवर्गस्य (स्वर्गस्य) of heaven लोकस्य of world ज्योति beacon. तस्मात् therefore अग्निहोत्रम् Agnihotra परमम् supreme वदन्ति they say

10. The performance of Agnihotra at dawn and sunset is an expiation for sins incidental to housekeeping It is a good yāga and a good homa

and also it is the commencement of all yajña-s and kratu-s. It is a beacon to the heavenly world Therefore they say Agnihotra is the supreme means of liberation

[In the first clause the understood word *pāpānām* after *gṛhāṇām* is to be supplied Bhattabhāskara says that sins incidental to housekeeping such as hurt caused to living beings while carrying on cultivation, transportation and preparation of food are removed by the regular performance of Agnihotra Sāyana takes the view that failure to perform it will enrage the fire which may consume the house The untranslated technical words need explanation. 1 *Yāga*—offering of suitable substances to deities without any binding string 2 *Homa*—oblation of those substances into the properly consecrated Fire 3 *Yajña*—the seven sacrifices in which offerings are made to the deities in the fire These are called अग्न्याधेय, अग्निहोत्र, दर्शपूर्णमास, आग्रयण, चातुर्मास्य, निरूढपशुबन्ध and सौत्रामणि । 4 *Kratu*—a somayāga in which a Yūpa (sacrificial post) is installed The seven kratus or soma-samsthas are अग्निष्टोम, अत्यग्निष्टोम, उक्थ्य, षोडशी, वाजपेय, अतिरात्र and अप्तोर्याम । Both these types of sacrifices must be commenced with Agnihotra The word *jyotis* literally means light and here a mounted light or beacon acting as a guide]

यज्ञ इति यज्ञो हि देवानां यज्ञेन हि देवा दिवं गता यज्ञेनासुरानपानुदन्त यज्ञेन द्विषन्तो मित्रा भवन्ति यज्ञे सर्वं प्रतिष्ठितं तस्माद्यज्ञं परमं वदन्ति ॥११॥

यज्ञ ज्योतिष्टोमादिक परम तप उत्तम मोक्षसाधनमिति अपरे मन्यन्ते । यज्ञो हि देवाना प्रिय । ते हि देवा. पूर्वानुष्ठितेन यज्ञेन दिव गता । यज्ञेन

एव ते तदा तदा असुरान् अपानुदन्त विनाशितवन्त. । यज्ञेन द्विषन्त शत्रव मित्राणि भवन्ति । यज्ञे सर्वं प्रतिष्ठितम् । तस्मात् यज्ञ परम मोक्षसाधन वदन्ति ॥

यज्ञ sacrifice इति thus यज्ञ sacrifice हि indeed देवानाम् for gods (प्रिय dear) यज्ञेन by sacrifice हि verily देवा gods दिवम् heaven गता reached यज्ञेन by sacrifice असुरान् demons अपानुदन्त drove away यज्ञेन by sacrifice द्विषन्त those who are hostile मित्रा (मित्राणि) friends भवन्ति become यज्ञे in sacrifice सर्वम् all प्रतिष्ठितम् is supported तस्मात् therefore यज्ञम् sacrifice परमम् supreme वदन्ति they say

11. Others devoted to the Vedic religion say that sacrifice is the means of liberation Sacrifice is indeed dear to gods. Verily gods have attained to heaven by their previous deeds of sacrifice They have driven away demons by sacrifice. By sacrifice those who are hostile become friendly Everything is supported by sacrifice Therefore they say sacrifice is the supreme means of liberation.

[The Brāhmana portion of the Vedas declare that demons are destroyed by gods through the power of sacrifice It is believed that a sacrifice like Jyotistoma will fulfil any desire entertained by its institution, and that by its power anyone who disliked him may be transformed into a friend of his]

मानसं वै प्राजापत्यं पवित्रं मानसेन मनसा साधु पश्यति मनसा ऋषयः प्रजा असृजन्त मानसे सर्वं प्रतिष्ठितं तस्मान्मानसं परमं वदन्ति ॥१२॥

मनसा उत्पाद्य यत् मानस उपासन अस्ति तदेव प्रजापते स्वभूतं, अत एव अतिशयेन पवित्र च, अथवा प्रजापतिपदप्राप्तिसाधन चित्तशुद्धिहेतु । मानसेन उपासनेन युक्त मन यदस्ति तेन मनसा योगी साधु पश्यति सम्यक् साक्षात्करोति । मनसा एकाग्रमनोयुक्ता ऋषय विश्वामित्रादय सङ्कल्पमात्रेण प्रजा असृजन्त । मानसे सर्व प्रतिष्ठितम् । तस्मात् मानस परम मोक्षसाधन वदन्ति ॥

मानसम् inward concentration वै indeed प्राजापत्यम् belonging to Prajāpati पवित्रम् holy मानसेन मनसा by the mind possessing inward concentration साधु good पश्यति sees मनसा through concentration of mental powers ऋषय seers प्रजा progeny असृजन्त created मानसे in inward concentration सर्वम् all प्रतिष्ठितम् is supported तस्मात् therefore मानसम् mental concentration परमम् supreme वदन्ति they say

12 Inward worship or mental concentration is indeed the means of attaining to the state of Prajāpati and so that is holy. Those who possess a mind endowed with the power of inward concentration see and realise what is good. Through mental concentration, seers like Viśvāmitra created subjects by mere wish. All depends upon this power of the mind Therefore they say that the power of inward concentration is the supreme means of liberation

[Bhattabhāskara takes the word *mānasa* here as tapas in the form of *vairāgya* engendered in the mind of a person. This belongs to Prajāpati and in the absence of it distractions divert the mind from the goal. Sāyana takes *mānasa* in the sense of inward concentration and worship. The sermon given by Prajāpati to his son Sauparneya Āruni, reported here in this Section in the form of an anecdote, is meant to test, one by one, the twelve sādhanas given in the previous section with glorifications appropriate to each. When each item was described as supreme, perhaps Āruni was not convinced that it was so, and therefore Prajāpati went on presenting these items one after another in succession until he came to the last one called Nyāsa.]

न्यास इत्याहुर्मनीषिणो ब्रह्माणं ब्रह्मा विश्वः
कतमः स्वयम्भूः प्रजापतिः संवत्सर इति ॥१३॥

य न्यास सन्न्यास· मोक्षहेतुत्वेन उक्त. त मनीषिण वश्येन्द्रिया ब्रह्माण हिरण्यगर्भरूप आहु हिरण्यगर्भप्राप्ते अन्तरगसाधनत्वात् । हिरण्यगर्भरूपेण सन्यास स्तोतु हिरण्यगर्भस्वरूप स्तूयते — ब्रह्मा हिरण्यगर्भ, विश्व सर्वजगदात्मक, कतम अतिशयेन सुखस्वरूप, स्वयभू स्वयमेव उत्पन्न, प्रजापति· प्रजाना पालक., सवत्सर कालात्मक. इत्यादि ॥

न्यास sannyāsa इति thus (य that which तम् that) मनीषिण wise seers ब्रह्माणम् Brahman आहु say ब्रह्मा Brahman विश्व all कतम. supremely blissful स्वयभू. self-born प्रजापति protector of created beings सवत्सर the soul of time इति and so forth.

13. Wise seers declare that sannyāsa mentioned as the supreme means of liberation is Brahman, and that Brahman is the Universal

Spirit, is supremely blissful, is self-born, is the protector of created beings, is the soul of time, and so forth

[The transcendence of sannyāsa as a means of liberation over the other eleven items is here emphasised by stating it to be non-different from Brahmā, the self-born Universal Being The word *katama*, according to Bhattabhāskara, is He who is indeterminable, *samvatsara* is analysed by him as He by whom creatures are properly settled—samyag vasanti anena bhūtāni iti Taking this meaning. *samvatsara* is identified with the sun, because it is the sun that gives light and rain, and help creatures to live]

संवत्सरोऽसावादित्यो य एष आदित्ये
पुरुषः स परमेष्ठी ब्रह्मात्मा ॥१४॥

कालात्मकः सवत्सर असौ आदित्य. एव, आदित्यस्य गतागतेन तस्य निर्वर्त्यमानत्वात् । य एष आदित्यमण्डले पुरुष. स एव परमेष्ठी हिरण्यगर्भ , स एव सर्वजगत्कारण ब्रह्म, सर्वजगदात्मभूतश्च ॥

सवत्सर. year असौ yonder आदित्य. sun. आदित्ये in the sun य he who एष this पुरुष person स he परमेष्ठी Hiranyagarbha Brahmā ब्रह्म Brahman आत्मा Ātman

14. The year is the yonder sun. That Person who is in the sun is Hiranyagarbha, He is Paramesthin (the protector of the universe) and Brahmātman—Supreme Reality that is the inner-most Self of all creatures.

[Here again sannyāsa is praised through association with higher realities The word *samvatsara* stands for duration of time which determines the origin, continuation and disappearance of objects in the universe Time is measured by diurnal movement of the sun and the seasons which make the civil year Time is identified with the sun because we become cognizant of time by the change brought about in Nature through the influence of the sun and by the demarcation made by his rising and setting The sun again is not merely the visible orb in the sky, but the divine Person contemplated there—the divine Person who is the same as the Supreme in in his transcendent and immanent aspects]

याभिरादित्यस्तपति रश्मिभिस्ताभिः पर्जन्यो वर्षति पर्जन्येनौषधिवनस्पतयः प्रजायन्त ओषधिवनस्पतिभिरन्नं भवत्यन्नेन प्राणाः प्राणैर्बलं बलेन तपस्तपसा श्रद्धा श्रद्धया मेधा मेधया मनीषा मनीषया मनो मनसा शान्तिः शान्त्या चित्तं चित्तेन स्मृतिः स्मृत्या स्मारः स्मारेण विज्ञानं विज्ञानेनात्मानं वेदयति; तस्मादन्नं ददन्सर्वाण्येतानि ददात्यन्नात्प्राणा भवन्ति भूतानां प्राणैर्मनो मनसश्च विज्ञानं विज्ञानादानन्दो ब्रह्म योनिः ॥१५॥

आदित्यः यै· उष्णरश्मिभि सन्ताप करोति तै भूमिगत जलमादाय पर्जन्यो भूत्वा वर्षति । पर्जन्येन वर्षुकमेघेन व्रीह्यादय ओषधय पनसाम्रादय. वनस्पतयश्च प्रकर्षेन उत्पद्यन्ते । ओषधिभिः वनस्पतिभिश्च अन्न भवति । अन्नेन उपयुक्तेन प्राणा. पोषिता. । पुष्टैः प्राणै. शरीरबल, तादृशेन बलेन कार्यकरणसामर्थ्येन यमनियमादि तप, तपसा शुद्धचित्तस्य तत्र ज्ञानविषया

श्रद्धा औत्सुक्य, तथाविधया श्रद्धया मेधा बुद्धिप्रकर्ष अथवा ग्रहणधारणसामर्थ्य तत मनीषा तत्त्वविषया बुद्धिः अथवा वश्यन्द्रियत्व, मनीषया मन नैरन्तर्येण तत्त्वानुसन्धानरूप मनन, तादृशेन मननेन शान्ति, शान्त्या अर्थात् विक्षेप-राहित्येन प्रमाणजनितज्ञारूप चित्त, तातृशज्ञानरूपेण तत्त्वविषया स्मृति अनुभूतवस्तुध्यान, स्मृत्या स्मार निरन्तरस्मरण, तेन निरन्तरस्मरणरूपेण स्मारेण विज्ञान, विशिष्ट सन्तत ज्ञान च पूर्वपूर्वहेतुतया तदनन्तरावाप्तिद्वारा श्रेयोर्थी प्राप्नोति । तेन विज्ञानेन परमात्मान वेदयति सर्वदा अनुभवति । तस्मात् अन्न ददन् पुरुष. सर्वाण्येतानि प्राणाद्यात्मानुभवपर्यन्तानि पदार्थानि ददाति । यत् कारणात् अन्नात् भूताना प्राणा, प्राणै मन, मनस विज्ञान, विज्ञानादानन्दश्च भवन्ति । आनन्दरूपो भूत्वा योनि जगत्कारणभूत ब्रह्म स्वय भवति ॥

याभि by which रश्मिभि by rays आदित्य sun तपति radiates heat ताभि. by them पर्जन्य rain-bearing cloud वर्षति rains. पर्जन्येन from raincloud ओषधिवनस्पतय herbs and trees प्रजायन्ते are produced ओषधिवनस्पतिभि from herbs and trees अन्नम् food भवति is produced अन्नेन by food प्राणा vital breaths and senses (are nourished) प्राणै by vital breath and senses बलम् physical strength बलेन by physical strength तप austerity, तपसा by austerity श्रद्धा faith, श्रद्धया by faith मेधा mental power, मेधया by mental power मनीषा control of the senses, मनीषया by control of the senses मन reflection, मनसा by reflection शान्ति. calmness, शान्त्या by calmness चित्तम् conclusive experience of Truth, चित्तेन through conclusive experience of Truth स्मृति. remembrance (of It), स्मृत्या by remembrance स्मारम् continuous remembrance, स्मारेण by continuous remembrance विज्ञानम् unbroken direct realization of Truth, विज्ञानेन by unbroken direct realization of Truth आत्मानम् the

Supreme वेदयति one knows तस्मात् therefore अन्नम् food ददन् he who gives सर्वाणि all एतानि these ददाति gives अन्नात् from food भूतानाम् of creatures प्राणा breaths and senses भवन्ति come to being प्राणै by breaths and senses मन reflection, मनस from reflection विज्ञानम् unbroken direct realization of Truth, विज्ञानात् from unbroken direct realization of Truth आनन्द bliss (एव भूत्वा becoming thus) योनि cause (of the universe) ब्रह्म Brahman (भवति becomes)

15 Those rays by which the sun gives heat, the same rays transform water into rain-cloud which showers the rain By the rain-cloud herbs and trees come into existence From herbs and trees food is produced. By the use of food the breaths and senses are nourished When the life-breath is nourished one gets bodily strength Bodily strength gives the capacity to practise tapas (in the shape of self-control, religious fast, and so forth) As the result of such tapas, faith in scriptural truths springs into existence. By faith mental power comes. By mental power sense-control is made possible By sense-control reflection is engendered. From reflection calmness of mind results Conclusive experience of Truth follows calmness. By conclusive experience of Truth remembrance of It is engendered. Remembrance produces continuous remembrance From continuous remembrance results unbroken

direct realization of Truth By such realization a person knows the Ātman For this reason, he who gives food gives all these For, it is found that the vital breaths and the senses of creatures are from food, that reflection functions with the vital breath and the senses, that unbroken direct realization comes from reflection and that bliss comes from unbroken direct realization of Truth. Thus having attained bliss one becomes the Supreme which is the source of the universe

[This passage is called Annastuti (praise of food) The translation is based on Sāyana According to Bhattabhāskara, *śānti* means atadvyāvṛtti or svābhimatālambanapratiṣṭham manah i e , exclusion of all thoughts from the mind other than what is at the focus of attention, or firmly fixing the mind on the object of concentration He takes the last two words as compounded and explains *brahmayoni* as brahmaprāptihetuh]

स वा एष पुरुषः पञ्चधा पञ्चात्मा येन सर्वमिदं प्रोतं
पृथिवी चान्तरिक्षं च द्यौश्च दिशश्चावान्तरदिशाश्च स वै
सर्वमिदं जगत्स सभूतꣳ स भव्यं जिज्ञासक्लृप्त ऋतजा
रयिष्ठाः श्रद्धा सत्यो पहस्वान्तमसोपरिष्टात् । ज्ञात्वा
तमेवं मनसा हृदा च भूयो न मृत्युमुपयाहि विद्वान् ।
तस्मान्न्यासमेषां तपसामतिरिक्तमाहुः ॥१६॥

य पुरुष एव सन्न्यासपूर्वकं तत्त्वज्ञान सम्पादयति स एव एष सर्वात्मक पुरुष सन् पञ्चधा पञ्चप्रकारै पञ्चात्मा पञ्चविधवस्तुरूप भवति । येन ब्रह्मभूतेन पुरुषेण सर्वमिद जगत् सूत्रे मणिगणा इव प्रोत प्रकर्षेण स्यूतम् । अत स एव पुरुष पृथिवी च अन्तरिक्ष च द्यौश्च दिशश्च अवान्तरदिशश्च भवति । सर्ववस्तुव्यापी सन् स सर्वमिद जगत्, स एव भूत जगत्, स एव भव्य भविष्यदपि जगत् भवति । तत्त्ववित् पुरुष नरतनुरपि जिज्ञासक्लृप्त जिज्ञासया वेदान्तविचारेण सर्वात्मक इति क्लृप्त निश्चित भवति । ऋतजा ऋतेन प्रामाणिकेन ज्ञानेन सर्वात्मरूप सञ्जातो भवति । रयिष्ठा गुरूपदेशरूपे रायि धने स्थित. भवति । स श्रद्धावान् सन् श्रद्धारूप, अबाध्यसत्यरूपस्य ब्रह्मण. अपरोक्षत्वसम्पादनेन सत्यरूप, महस्वान् स्वयप्रकाश च भवति । ससारकारणेन तमसा वियुक्त सन् उपरिष्टात् वर्तमानश्च भवति ॥ हे आरुणे, त्वमपि त परमात्मान हृदा हृदयपुण्डरीकनियमितेन मनसा एव पूर्वोक्तसन्यासद्वारा ज्ञात्वा विद्वान् तेन ज्ञानेन युक्त सन् पुन मृत्यु न उपयाहि मा प्राप्नुहि । यस्मात् सन्यास मोक्षस्य अन्तरङ्गसाधन तस्मात् एषा सत्यादिमानसान्ताना तपसा मध्ये मनीषिण त उत्कृष्ट साधनमाहु ॥

स he (who has attained realization of the Supreme through sannyāsa as described in the previous passages) वै alone एष this पुरुष Supreme Person (सन् having become) पञ्चधा in fivefold way पञ्चात्मा of five substances (भवति becomes) येन by whom सर्वम् all इदम् this प्रोतम् is pervaded स he पृथिवी earth च and अन्तरिक्षम् mid-region च and द्यौ sky च and दिश main quarters च and अवान्तरदिशा the quarters in between the main quarters च and. स he वै indeed सर्वम् all इदम् this जगत् world स he भूतम् what is past, स: he भव्यम् what is to be जिज्ञासक्लृप्त settled by enquiry into Vedānta as the Supreme Self) ऋतजा one who has become the Self

of all by authoritative knowledge रयिष्ठा. one who is firmly established in the wealth (of knowledge imparted by teacher) श्रद्धा embodiment of faith सत्य· (सत्यम्) embodiment of Truth महस्वान् self-resplendent तमसा by darkness (वियुक्त separated) उपरिटात् beyond (वर्तते remains) तम् him (the Supreme Self) हृदा made firm in the heart मनसा by the mind च and एवम् as stated above ज्ञात्वा having realized विद्वान् being a knower भूय again मृत्युम् death न not उपयाहि reach तस्मात् therefore न्यासम् sannyāsa एषाम् of these तपसाम् of means of liberation अतिरिक्तम् supremely excellent आहु they say.

16. He by whom all this universe is pervaded—the earth and the mid-region, the heaven and the quarters and the subquarters—that Person is fivefold and is constituted of five substances. He who has attained supreme knowledge through sannyāsa is, indeed, this Person. He is all that is perceptible at present, was in the past and will be in the future. Though apparently human, his true nature is that which is settled by the enquiry into the Vedas and what is attained by his new birth in right knowledge He is firmly established in the richness of knowledge imparted by his guru, as also in his faith and in Truth He has become the self-resplendent Being such a one he remains beyond the darkness of ignorance. O Āruni, having become one possessed of knowledge by realizing Him, the Supreme, through sannyāsa,

and with your mind fixed in the heart, do not again fall a prey to death Because sannyāsa is thus the supreme means of realization, therefore wise men declare that to be above all other means of liberation.

[Here in this passage again the person who has attained supreme knowledge is described with a view to praise sannyāsa A man of Self-realization identifies himself with the Supreme Person who is the whole universe past, present and future The fivefold knowledge of the senses, the five attributes of the elements, the five primordial elements, the five faculties of knowledge, the five faculties of action, the five breaths, and the five sheaths are meant here by the fivefoldness of the Purusa The terms *jijñāsaklpta*, *rtajā* and *rayisthā* are not in common usage and so they are paraphrased according to Sāyana's interpretation The expression *tamasoparistāt* is substituted by *tapaso varisthāt* in the longer version Bhattabhāskara takes it to be *tamasah uparistāt* which makes the meaning easy although the sandhi becomes arbitrary. Sāyana takes *tamasā* as an incomplete statement filled out by adding *viyuktah* The concluding clause is taken to be an exhortation made by Prajāpati to his son, Āruni, to go beyond death by realizing the Supreme, adopting sannyāsa as the means of it The last clause affirms the conclusion as already hinted at, namely, that sannyāsa transcends all other means of liberation According to Bhattabhāskara, from *jijñāsaklpta* to *upayāhi vidvān* is a singles tanza in the tristubh, and *mrtyu* means want of zeal for spiritual practice and death]

वसुरण्वो विभूरसि प्राणे त्वमसि सन्धाता ब्रह्मन् त्वमसि विश्वसृत्तेजोदास्त्वमस्यग्नेरसि वर्चोदास्त्वमसि सूर्यस्य द्युम्नोदास्त्वमसि चन्द्रमस उपयामगृहीतोऽसि ब्रह्मणे त्वा महसे ॥१७॥

हे ब्रह्मन् अन्तर्यामिन् व्यापकस्वरूप, भवान् वसुरण्व वसुन सर्वेषा धनरूपस्य तत्त्वज्ञानस्य रण्व रणिता अस्मदनुग्रहार्थं उपदेष्टा असि, अथवा रणयिता गमयिता असि । एव विभू विविधरूपेण उत्पन्न अथवा सङ्कल्पमात्रेण विविधस्य जगत भावयिता असि । प्राणे सूत्रात्मनि स्थित त्व सर्वेषा सन्धाता असि । हे ब्रह्मन् त्व विश्वसृत् सर्वजगद्व्यापी असि अथवा विश्वसृक् सर्वत्र अवस्थित स्रस्टा अथवा विश्व च स्रष्टा च त्वमसि । त्व अग्ने प्रकाशदाता असि । त्व सूर्यस्य तपनप्रकाशसामर्थ्यदाता असि । त्व चन्द्रमस प्रकाशधनस्य दाता असि । त्व उपयामगृहीत उपभृदादिरूपे मृण्मये दारुमये वा पात्रे यागेषु गृहीत. सोमरूप असि । उक्तप्रकार सर्वकर्तार सर्वान्तिर्यामिण त्वा महसे ब्रह्मणे चैतन्यज्योतिस्स्वरूपब्रह्मतत्त्वाभिव्यक्त्यर्थं भजामि ॥

हे ब्रह्मन् O Supreme वसुरण्व the giver of the wealth consisting of supreme knowledge असि thou art विभू born in various forms असि thou art त्वम् thou प्राणे in prāna (Sūtrātman) सन्धाता uniter असि art त्वम् thou विश्वसृत् pervading the whole universe असि art त्वम् thou अग्ने of fire तेजोदा giver of lustre असि art त्वम् thou सूर्यस्य of the sun वर्चोदा. giver of the power of light and heat असि art त्वम् thou चन्द्रमस of the moon द्युम्नोदा (द्युम्नद) giver of the wealth of light असि art उपयामगृहीत taken in the vessel called upayāma (in the shape of soma juice for oblation) असि thou art महसे ब्रह्मणे

for the realization of the light of the Suprme त्वा thee (भजाम: we worship)

17. O Supreme, Thou art the giver of the wealth of supreme knowledge to us Thou hast become all. Thou unitest the individual Souls in the Sūtrātman Thou pervadest the universe Thou art the giver of the lustre to fire. Thou art the giver of light and heat to the sun. Thou art the bestower of the riches of light to the moon. Thou art taken in the upayāma vessel as soma juice for oblation We worship Thee the Supreme who art such for the manifestation of Light.

[After sannyāsa the seeker of the Supreme practises contemplation taking pranava as the aid for focussing his thoughts Unbroken thought of the Supreme is beset with many hindrances To remove them the Supreme Being is entreated *Vasuranva* is a rare word explained here according to Sāyana's interpretation Bhattabhāskara reads *Vasuranya* and explains, वसुन वरिष्ठज्ञानस्य ब्रह्मभावलक्षणस्य रणयिता गमयिता Each individual Self is united by the Sūtrātman, here called prāna whose background is Brahman The reading *viśvasrk* in the place of *viśvasrt* is accepted by Bhattabhāskara The meaning of the word is the creator of the universe The light of the various luminaries are a loan from the Supreme and the Supreme is said to be present even in the soma oblation This is a stanza in atijagatī satpadā metre ending in Yajus]

ओमित्यात्मानं युञ्जीत । एतद्वै महोपनिषदं देवानां गुह्यम् । य एवं वेद ब्रह्मणो महिमानमाप्नोति तस्माद्ब्रह्मणो महिमानमित्युपनिषत् ॥१८॥

एव परतत्त्वस्तुत्या परिहृतविघ्न सन्यासी त्रिमात्र प्रणव ओ इत्युच्चार्य परमात्मान स्वरूपत्वेन युञ्जीत चित्ते समादध्यात् । एतदेव प्रणवस्वरूप महोपनिषद अर्थात् महद्भि उपनिषद्भि प्रतिपादित परमात्मवाचक इन्द्रादीना देवाना गोप्य च भवति । य. पुमान् सन्यासानन्तर प्रणवेन समाधि आचरन् एव ब्रह्मतत्त्व जानाति स ज्ञानी सर्वपरिच्छेदशून्यस्य ब्रह्मण: महिमान आप्नोति । तस्मात् समस्ताविद्यानिवर्तकात् ज्ञानात् ब्रह्मण महिमान प्राप्नोति इति उपनिषत् रहस्यविद्या ॥

ओ इति uttering the syllable Om आत्मानम् the Supreme युञ्जीत he should contemplate एतत् this (Om) वै verily महोपनिषदम् (महोपनिषत्) expressed through many Upanisads देवानाम् of Gods गुह्यम् secret य he who एवम् thus वेद knows ब्रह्मण of Brahman महिमानम् greatness आप्नोति attains तस्मात् for that reason ब्रह्मण. of Brahman महिमानम् greatness इति thus उपनिषत् secret knowledge

18. (The sannyāsin having meditated upon the Supreme) should concentrate his thoughts on Him uttering the syllable Om. This, the syllable Om, verily is the substance of many great Upanisads and a secret guarded by the gods without imparting to the unfit He who practises meditation on the Supreme thus with the aid of praṇava after sannyāsa attains to the unlimited

greatness of the Supreme By that he attains t
the greatness of Brahman Thus the secret know
ledge has been imparted.

[Here the Sannyāsin is first enjoined to worship God a
the Antaryāmin and Creator to remove the obstacles in th
spiritual path and then commanded to focus his inwar
attention on the Supreme Reality through the symbol and th
sound form of pranava Pranava is then praised as the essenc
of all Upanisads and the secret which gods do not divulge t
incompetent aspirants Of course pranava stands for th
Supreme Truth The Sannyāsin thus attains to the greatnes
of the Supreme Reality, the goal of his life *Mahopanisadam*
is also interpreted as *Mahatī praśastā vidyā upanisīdati ābhy*
upanisadbhya iti The suffix 'a' is possessive]

अशीतितमोऽनुवाक
SECTION EIGHTY

तस्यैवं विदुषो यज्ञस्यात्मा यजमानः श्रद्धा पत्नी शरीर
मिध्ममुरो वेदिर्लोमानि बर्हिर्वेदः शिखा हृदयं यूपः का
आज्यं मन्युः पशुस्तपोऽग्निर्दमः शमयिता [दानं] दक्षिण
वाग्घोता प्राण उद्गाता चक्षुरध्वर्युर्मनो ब्रह्मा श्रोत्रमग्नी
यावद्ध्रियते सा दीक्षा यदश्नाति तद्धविर्यत्पिबति तदस्य
सोमपानं यद्रमते तदुपसदो यत्सञ्चरत्युपविशत्युत्तिष्ठते च
स प्रवर्ग्यो यन्मुखं तदाहवनीयो या व्याहृतिराहुतिर्यदस्य

विज्ञानं तज्जुहोति यत्सायं प्रातरत्ति तत्समिधं यत्प्रातर्मध्यन्दिनꣳ सायं च तानि सवनानि ये अहोरात्रे ते दर्शपूर्णमासौ येऽर्धमासाश्च मासाश्च ते चातुर्मास्यानि य ऋतवस्ते पशुबन्धा ये संवत्सराश्च परिवत्सराश्च तेऽहर्गणाः सर्ववेदसं वा एतत्सत्रं यन्मरणं तदवभृथं एतद्वै जरामर्यमग्निहोत्रꣳसत्रं य एवं विद्वानुदगयने प्रमीयते देवानामेव महिमानं गत्वादित्यस्य सायुज्यं गच्छत्यथ यो दक्षिणे प्रमीयते पितॄणामेव महिमानं गत्वा चन्द्रमसः सायुज्यं गच्छत्येतौ वै सूर्याचन्द्रमसोर्महिमानौ ब्राह्मणो विद्वानभिजयति तस्माद् ब्रह्मणो महिमानमाप्नोति तस्माद् ब्रह्मणो महिमानमित्युपनिषत् ॥१॥

तस्य एवंविदुषः अर्थात् जीवन्मुक्तस्य सन्न्यासिनः यः यज्ञः अस्ति तस्य यज्ञस्य देहेन्द्रियादिसाक्षी यः आत्मा स एव यजमानः यथा बाह्ययज्ञस्य स्वामी यजमानः तथा इन्द्रियादिवृत्तीनां स्वामी आत्मा इत्यर्थः । सन्न्यासिनः अन्तःकरणे या श्रद्धारूपा चित्तवृत्तिः अस्ति सा यज्ञस्य पत्नी, यच्च तस्य शरीरं अग्नौ प्राणवियोगे आधेयत्वात् तदेव इध्मं, तस्य उर एव वेदिः, लोमानि बर्हिः, वेदः शिखा, हृदयं यूपः, कामः आज्यं, मन्युः पशुः, तपः अग्निः, दमः शमयिता, (दानं) दक्षिणा, वाक् होता, प्राणः उद्गाता, चक्षुः अध्वर्युः, मनः ब्रह्मा, श्रोत्रं अग्नीत्, यावत् ध्रियते सा दीक्षा, यत् अश्नाति तत् हविः, यत् पिबति तदस्य सोमपानं, यत् रमते तत् उपसदः, यत् सञ्चरति उपविशति उत्तिष्ठते च सः प्रवर्ग्यः, यत् मुखं तत् आहवनीयः, या व्याहृतिः सा आहुतिः, यत् अस्य विज्ञानं तत् जुहोति, यत् सायं प्रातः अत्ति तत् समिधः, यत् प्रातः मध्यंदिनं सायं च इति कालत्रयं तानि सवनानि, ये अहोरात्रे ते दर्शपूर्णमासौ,

ये अर्धमासा च मासा च ते चातुर्मास्यानि, ये ऋतव ते पशुबन्धा, य सवत्सरा च परिवत्सरा. च ते अहर्गणा, सर्ववेदस सर्वस्वदक्षिणाक वै एतत् यजमानस्य सत्र, यत् अस्य मरण तदेव अस्य यज्ञस्य अवभृथ समाप्ति । य वै एतत् अर्थात् उक्त जरामर्य जरया वयोहान्या मरणपर्यन्त योगिचरित अग्निहोत्रादि सवत्सरसत्रान्तकर्म स्वरूपमिति एव वेद उपासते उदगयने उत्तरायणकाले प्रमीयते म्रियते च स देवाना इन्द्रादीनामेव ऐश्वर्य प्राप्य आदित्यस्य सायुज्य सहवास तादात्म्य वा गच्छति । अथ पूर्वोक्तविलक्षण· य दक्षिणायने म्रियते स. पितृणामेव ऐश्वर्य प्राप्य चन्द्रमस सायुज्य गच्छति । य ब्राह्मण एव एतौ सूर्यचन्द्रमसौ महिमानौ अनुभवन् सगुण-ब्रह्मरूप हिरण्यगर्भं विद्वान् अभिजयति हिरण्यगर्भसाक्षात्कारं प्राप्नोति तस्मात् तत्साक्षात्कारात् शरीरपातानन्तर हिरण्यगर्भलोक गत्वा तत्र ब्रह्मण· हिरण्यगर्भस्य महिमान प्राप्नोति । तत्र उत्पन्नब्रह्मतत्त्वसाक्षात्कार सन् ब्रह्मलोकविलयादूर्ध्व सत्यज्ञानादिलक्षणस्य ब्रह्मण महत्व च प्राप्नोति । इति उपनिषत् उपसह्रियते ॥

1. The institutor of the sacrifice, in the case of the sacrifice offered by a Sannyāsin who has attained supreme knowledge in the manner already described, is his own Self His faith is his wife; his body is his sacrificial fuel; his chest is his altar; his hairs are his holy grass, the Veda he has learnt is his tuft of hair; his heart is his sacrificial post; his desire is his clarified butter; his anger is his animal to be immolated; his austerity is his fire, his sense-control is his immolator, his gifts are his *dakṣiṇā*, his speech is his *Hotṛ* priest; his breath is his *Udgātṛ* priest; his sight is his *Adhvaryu* priest, his mind is his *Brahman* priest, his

hearing is his *Agnīd* priest, the span of his life is his preparatory rite, what he eats that is his oblation; what he drinks that is his drinking of soma juice, when he delights himself that is his *Upasad* rite, when he walks, sits and stands that is his *Pravargya* rite; that which is his mouth that is his *Āhavanīya* Fire, that which is his utterance that is his offering of oblation, that which is his knowledge that is his Homa sacrifices, when he eats in the afternoon and forenoon that is his *Samidhoma* (oblation of fuel in the fire); the three divisions of the day—forenoon, midday and evening—relating to him are his *savanas*, the day and night are his *Darśapūrṇamāsa* sacrifices, the half months and the months are his *Cāturmāsya* sacrifice, the seasons are his *Paśubandha* sacrifice; the *samvatsaras* and the *parivatsaras* are his *Ahargaṇa* sacrifice; the total sacrifice is, indeed, his *Sattra*; death is the *Avabhṛtha* or completion of his sacrifice. That person who knows this, namely, the conduct of a Sannyāsin—covering all the duties from *Agnihotra* to *Sattra* and terminating in death overcome by old age—and who dies during the period of the sun's movement to the north attains to the overlordship of gods like Indra and then reaches identity or companionship with the sun. On the other hand he who dies during the period

when the sun moves to the south gets only the greatness of the manes and then attains to the identity or companionship with the moon. A brāhmana who knows separately the greatness of the sun and the moon realizes these two; but he who has become a knower of Hiranyagarbha wins further. From that knowledge which was acquired in the world of Hiranyagarbha, he attains to the greatness of Brahman, the Supreme who is Existence-Knowledge-Bliss, at the dissolution of the world of Hiranyagarbha Thus the secret knowledge here, and in this Upanisad, is concluded

[This Section is allied to the Purusavidyā, reference to which is made in the *Brahmasūtras* III 3 24 Those who are ultra-loyal to the operating religion of the Vedas hold the opinion that the entire Veda is meant for laying down commands that govern the life of religious aspirants If this thesis is accepted, even a Sannyāsin, who has become liberated-in-life by adopting the supreme means of liberation, namely sannyāsa, described in the Sections above, is under obligation to engage himself in sacrificial duties According to the Uttaramīmāmsā this position is not tenable What the Sannyāsin performs is called *ātmayajña*, which is not the usual form of mental, physical and social operations It is Yajña only in allegory Through an extended simile the Yajña of the Sannyāsin is described here The conventional sacrifice has various ingredients Persons, place, time, substances, commencement, completion, order, varieties All these are brought into this picture here The description of the sacrifice starts with the *Yajamāna* or the institutor of the

sacrifice along with his *Patnī*, the wife Either of these by demise or withdrawal brings a sacrifice to an abrupt end In the allegory here, the individual Self acting as the Witness of the functions of the body and the senses is the *Yajamāna*, because all the functions of the body and the mind are for his sake A Sannyāsins's life is rooted in an unswerving faith in the truth taught by the scriptures and by his preceptor, he never strays away from that faith, and so this faith takes the place of the wife who must be present in the real *Yajña* His body will be finally consigned into the holy fire as a corpse and so it is his fuel The necessaries of a sacrifice are stocked in the altar, so also the thoughts connected with the sacrifice are kept within one's chest On the spread out holy grass (*Kuśa*) Gods are invoked The hair on the chest within which lies the heart in which the Sannyāsin meditates—stands for such a grass seat Knowledge of the Veda must be always supporting the life of the Sannyāsin and the Yajamāna and so that is compared to the tuft of hair called śikhā which should not be removed, except for a vow from the head of a Brāhmana The heart of the Sannyāsin is said to be the *Yūpa* (the sacrificial post) on which the animals (anger and the like) are tied and slaughtered Clarified butter offered into the consecrated Fire indicates that desires are kindled when they are stimulated and that they are extinquished by fulfilment So also *ājya* enkindles or puts out the fire In the Somayāga victims are immolated Similarly anger and other passions are to be slayed by the Sannyāsin in his mystic sacrifice Without the consecrated Fire no sacrifice is possible For the Sannyāsin, that fire is tapas in the form of sense-control and calmness Some books read *dharma* in the place of *dama* or calmness Whether the word be dharma or dama it represents here the immolator The word *dāna* is taken to be understood before the

term *daksinā* In the case of the Sannyāsin, giving of knowle(or the performance of duties proper to his station is *daksinā* A sacrifice has many participants when it is progress They are ग्रहपति , ब्रह्मा, पत्नी, उद्गाता, प्रस्तोता, प्रतिह उपगाता, सदस्या , होता, मैत्रावरुण , ब्राह्मणाच्छसी, नेष्टा, पोता, अच्छ वाक , अग्नीत, ग्रावस्तुत्, उन्नेता, सुब्रह्मण्य , अध्वर्यु , प्रतिप्रस्था विशास्ता, ध्रुवगोप , हविष्येषी, इध्मवाह and शमिता । Of the eight are mentioned here as the Self, faith, sense-contr speech, life-breath, sight, mind and hearing of the Sannyās *Dīksā* is the period of the *Yajamāna's* vow In the c of the Sannyāsin that is his whole life or his peri of fast He eats and drinks in the same way as the Rt offers oblations into the consecrated Fire or as he drinks soma juice ceremoniously The Sannyāsin finds pleasure meditating on the Supreme within himself That takes place of the *Upasad* sacrifice Upasad is the name of Isti to be performed three days in the Jyotiostma and otl sacrifices after dīksā and before the soma day In this w प्रवर्ग्य, दर्शपूर्णमास, चातुर्मास्य, पशुबन्ध and अहर्गण are also to understood as names of important sacrifices which are mate ally performed outside Here correspondence with them a some aspects of a Sannyāsin's life is pointed out The wo *savana* literally means the pressing of the soma juice fo somayāga in the morning, in the noon and in the eveni Sometimes the three baths during these three times whicl Sannyāsin takes are also noted by it The cycle of si years is divided into twelve units of five years, each u being called a *yuga* The five groups of years which ma the yuga are called सवत्सर, परिवत्सर, इदुवत्सर इदावत्सर, a इद्वत्सर in the *Taittirīyabrāhmana* III 10 3 Of these t are mentioned here implying the rest also The word *sar vedasa* means a sacrifice in which all possessions set ap

for it are given away without residue as dakṣiṇā Here every part of the body of the Sannyāsin is sacrificed in the fire of tapas and therefore the whole duration of his life is called a sattra or a sacrificial session According to Bhattabhāskara *Śamayitā* is the person who cooks food for offering and the term Brāhmana at the close of the text stands for all persons

Next follows the description of kramamukti or gradual liberation *via* Brahmaloka Death during uttarāyana or the period denoted by the sun's apparent movement away from the southern solstitial point is praised as superior to death in dakṣināyana or the period denoted by the sun's apparent movement away from the northern solstitial point The word *jarāmaryam* in the text is explained as *jarayā vayohānyā mriyate iti* This implies that a man as a rule has no religious sanction to commit suicide The Sannyāsin who lives his prescribed life until death, is performing internally the perpetual *Agnihotra.* And such a Sannyāsin attains to mukti through Hiranyagarbhaloka, even though he has not attained to Brahmabhāva and sadyomukti during his life on earth Thus the whole Section describes Ātmayajña which is the highest of all sacrifices This Upaniṣad which started with the description of the Supreme Being as Prajāpati is completed with the account of sannyāsa eulogised as the Supreme A complete circuit is portrayed in this great text Prajāpati's entering into the womb as the Jīva, the spiritual evolution of the Jīva through karma, upāsanā and the performance of other religious duties, and, finally, the Jīva's attainment of the Supreme Bliss or realization of the Self through sannyāsa]

ॐ शं नो॑ मि॒त्रः शं वरु॑णः । शं नो॑ भवत्वर्य॒मा । शं न॒ इन्द्रो॒ बृह॒स्पतिः॑ । शं नो॒ विष्णु॑रुरुक्र॒मः । नमो॒ ब्रह्म॑णे ।

नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मावादिषम् । ऋतमवादिषम् । सत्यमवादिषम् । तन्मामावीत् । तद्वक्तारमावीत् । आवीन्माम् । आवीद्वक्तारम् ।।

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु । मा विद्विषावहै ।।

ॐ शान्तिः शान्तिः शान्तिः ।।